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OCTOBER, 1982 VOL. 56, NO. 620

CHRISTIAN VICTORY

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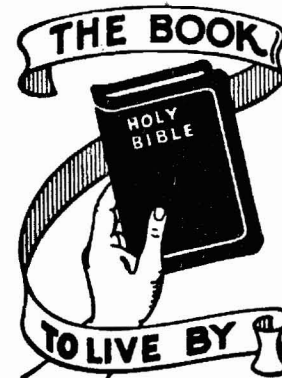
GOD'S PROPHETIC CALENDAR

DOCTRINE OF ANGELS

SATAN'S TRICKS

THE LAST DAYS

and much more!



Please Refer to Page 1

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Christian Victory Magazine

"Help for the People of God for these Last Days"
CHRISTIAN VICTORY PUBLISHING COMPANY, Inc.

(A non-profit corporation dedicated to the furtherance of the Gospel)

**P. O. Box 11116
Denver, Colorado 80211, (U.S.A.)**

(Send subscriptions and all correspondence to the Denver address).

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A NON-PROFIT — FAITH MINISTRY

Second-class postage paid at Maywood, Illinois.

Printed by LITHOCOLOR PRESS

Westchester, Illinois 60153

Published monthly, except August

"Thanks be to God who Giveth us the victory through our Lord Jesus Christ"
(I Corinthians 15:57)

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An Epilogue to the CREATION-EVOLUTION THESIS

By E. Finkenbiner

Recently Christian Victory presented an article about problems arising from the creation-evolution controversy. This epilogue suggests some thought provoking material which could not be included in the former thesis, because that would have expanded that former article beyond reasonable length. Let all believers know that we are wise individuals who learn how to skillfully use the weapons peculiar to our spiritual warfare, because we must stand with Paul in "the defense and confirmation of the gospel." Let us think on these things,

FIRST—Every human being, including evolutionists, bears in the middle of their body a navel proving that he/she was joined to a human mother. Adam and Eve would not have that identifying mark, because God created them. Every other human ever to grace this realm issued from the womb where all life begins. A navel in the middle of one's body is evidence of God's creatorhood.

Even the evolutionist initiates the life process by cohabitation, and delivers into this world a full formed human being in less than one year. That stands in sharp contrast with the vapid theories huckstered by evolutionists; they insist that it took millions of years for the evolutionary process to produce a man! Doubtless the evolutionist is as awed by the mystery of life as were David and Solomon; Solomon said this about the mystery of life, "*Thou knowest not how the bones do grow in the womb of her that is with child*" (Ecclesiastes 11:5). David added this bit of information which recognizes the mystery of life, "*Thou hast covered me in my mother's womb*" (Psalm 139:13).

All life begins in the womb of a woman, as two consenting adults launch the life process by cohabitation; conception results from that process, and produces an anatomical bone structure which grows and is covered with flesh inside the body of a woman. Further, every evolutionist obtains his family in exactly the same manner as do all other moral intelligences. We move on to consider another problem,

SECOND—The thinking person will ask, at what point in the
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evolutionary process did the evolving thing stumble across blood, and use it as a life source? Strange, how evolutionists remain silent about the blood! Bible believers have an advantage over evolutionists, because we enjoy information from God about the origin of blood, and exactly when it was first used as the life source for man, "*The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life: AND MAN BECAME A LIVING SOUL*" (Genesis 2:7).

That dust based form shaped by the hands of God was inert matter until the Creator "*Breathed into his nostrils the breath of life;*" But when God breathed into man's nostrils, then man became a living soul! The inspired Moses revealed unto us what it was that God breathed into man's nostrils thereby causing him to become a living thing, "*The life of the flesh is in the blood . . .*" (Vs. 14) *It (the blood) is the life of all flesh: the blood of it is the life thereof*" (Leviticus 17:11-14).

Medical science affirms the fact revealed by Moses in (Leviticus 17), because every time a patient is entered into a modern hospital, the first person to visit him is a technician who takes a sample of blood from the patient's body. The doctor then consults the technician's report of the patient's blood before he speaks with his patient, because the blood will reveal facts vital to the health of that patient. So medical science confirms the fact that "*the life of the flesh is in the blood.*" That prompts us to examine a third premise,

THIRD—if evolution was a tenable thesis, then medical science would be able to build its blood banks from the viens of lower life forms! The blood of man would be compatible with the blood of lower life forms, if man had risen from the ranks of animals by some evolutionary process. Paul recorded this inspired statement which silences every foolish claim espoused by evolutionists, "*All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds*" (I Corinthians 15:39). So by Divine revelation we understand that living things in this earth are divided into 4 distinct groups, and that would make it impossible for one kind of blood to sustain life in 4 radically different life forms which adapted to different life patterns.

However the same apostle would speak about the power of human blood when he reasoned with the philosophers of Mar's

Hill, "*God hath made of one blood all nations of men for to dwell on all the face of the earth!*" (Acts. 17:26). When human blood has been properly matched for type, then it is possible to transfuse blood from the veins of one man into the veins of another human solely in need of life sustaining blood. Thus medical science depends on the veins of man for blood with which to build its blood banks; there is no help in lower life forms.

FINALLY—If evolution was factual, no evolutionist would have to die! Since they claim to have mastery over the life process, would they not be able to control the dreaded experience called death? But unto this present hour all men are helpless before the grim reaper, because it is written, "*In Adam all die!*" David understood the helplessness of mankind, and spoke clearly about the theme in, "*What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?*" (Psalm 89:49). After Solomon had carefully explored "things under the sun," he arrived at this inevitable conclusion, "*There is no man that hath power over the spirit to retain the spirit, neither hath he power in the day of death*" (Ecclesiastes 8:8). Such overwhelming truth prompts the serious Bible scholar to ask the 64 dollar question, If evolution was responsible for bringing life to this point of development, why would it leave man stranded in this sin-laden, death-blighted area of development? The idealism of evolutionists envisions a state of Utopian perfection, for only then will man be free from death, suffering, misery and such other vexations as sin has imposed on this groaning creation.

Jesus said "Wisdom is justified of all her children," therefore the clear-thinking person must respect the weight of irrefutable evidence. Man is not in control of his own life! He is under the control of God Who gives life by birth, and requires life by death! The power of truth causes us to concur with Solomon whose exploration of "Things under the sun," forced him to arrive at this conclusion, "*I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him*" (Ecclesiastes 3:14).

PRAY daily for the **DISTRIBUTION** of God's Word

OCTOBER, 1982

IN THE OCTOBER ISSUE

Generally, we center our articles about one particular theme. Occasionally we depart from this practice and have what might be termed a "general" number. Such is the case in this issue of Christian Victory.

Three of our articles are prophetic in emphasis, including a continuation of Dr. Herbert Lockyer's article on the Last Days. One article is a continuation of the series on Angels by E. Finkenbiner.

We introduce a new writer, Lamoyne Sharp with an article, "Daniel's Discernment." This will appear later in his book on Old Testament Characters. In a previous number we reviewed three volumes of Mr. Sharpe's expositions on the Psalms.

One of our articles is on a contemporary issue on the "Gays" and their gaining ground in our churches and in society.

Then there are the usual departments. It is our purpose to glorify God in each issue and to minister faithfully to our readers.

• • •

Further Lessons from the Holocaust

In our July-August number of Christian Victory we published an editorial entitled, "The Holocaust Can Teach Us a Lesson."

As a result of this we received a letter from one of our readers that suggests some further lessons that we may learn from this terrible treatment of our fellow human beings. We received permission to use this letter, from the writer, Florence Cummins of Stanley, Wisconsin. The letter speaks for itself.

"I just finished a book by a Hebrew Christian (Rachmiel Frydland, "When Being Jewish Was a Crime"), who went through the Holocaust as a Hebrew Christian. In the final chapters he raises six questions as to the lessons of the Holocaust. Two of the questions I think are of special importance.

"His item 2: 'I believe Christians should be prepared for a time like this. Our churches stress the obligation to obey the powers that be that are ordained of God according to Romans 13. Should we not be taught that there are times when a Christian is

obliged to disobey his leaders and the laws of his own country? The pastor and members of the German Baptist Church were probably born-again Christians. However, their government made the laws and therefore, they reasoned, they must obey them. When they were ordered, to expel all Hebrew Christian members from their churches, they obeyed, thinking they were fulfilling the Scriptures.

"In Hitler they saw the only leader who truly resisted Communism. If he said all Jews were bad and should be exterminated like vermin, they thought they were transgressing God's Word if they disobeyed the power appointed of God.

"This was true not only of the German Christians. I can still see in my mind the puzzled face of the deacon in the Polish Evangelical Church as he said, 'You come to me to help you, to give you food or shelter, but I will be transgressing the laws of my country which I am commanded in the Word of God to obey.'

Only by a series of miracles did he survive. All doors were shut in his face—including Christians'."

"The second question he raises is his number three. 'The German and Polish Christians lacked teaching on the Word of God and therefore did not act in uniformity. New Christians also did not act in uniformity, possibly because we did not know the Word of God. Those who were more spiritual, closer to the Lord, did not seek shelter nor try to escape, nor did they offer any resistance. They immediately obeyed government orders, offered themselves to the German Gestapo to be killed in various ways with their wives and children. Was I wrong in escaping and trying to hide? I never knew for certain if I did the right thing, but once I started to hide and find shelter with Christians, I had to continue because of the dangers to my benefactors. Those who led us to Christ did not teach us how to behave in a situation like this."

The Bible indicates that while God has delegated authority to earthly rulers, He still is Sovereign and the highest authority. Therefore, when the laws of God and man conflict, we are to obey God.

This is illustrated in the experience of Peter and John. Following the healing of the lame man, recorded in Acts 3:1-11, Peter explained that it was through the Risen Saviour, Jesus

Christ that the man was healed and called upon the people to repent and be converted to Christ (Acts 3:12-26). Consequently, the rulers apprehended them and later tried them and gave them orders not to speak or teach in the name of Jesus as we read in Acts 4:18: *"And they called them, and commanded them not to speak at all or teach in the name of Jesus."*

Notice Peter and John's response to this command: *"But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge you. For we cannot but speak the things which we have seen and heard"* (Acts 4:19-20).

As they continued to preach and teach in the name of Jesus, they were put in prison and an angel opened the prison doors. They were found in the temple teaching the people. When questioned by the authorities, and were reminded that they had been commanded not to teach in Jesus' name, they replied: *"We ought to obey God rather than man"* (Acts 5:29).

If we are commanded to do that which is contrary to God's will, as men were commanded to do in the slaughter of millions of innocent Jews, we should refuse and be willing to take the consequences.

Southern Baptists Favor Prayer in Schools

According to a report in the Evangelical Newsletter, by a three to one margin, the Southern Baptist endorsed President Reagan's proposed constitutional amendment that would overturn the Supreme Court's 20-year-old ban on classroom prayer.

At their convention, Rev. Morris Chapman of Wichita Falls, Texas said: "The atheists, humanists, and secularists are against prayer in the schools, and that's not the company we need to be keeping."

Dr. Richard R. Gilbert, chairman of the American Values Institute, commented as follows: "The devil of a religious establishment now appears not as dangerous as the devil of secular humanism in public schools."

As we understand it, this amendment would have to be passed by the Congress and be ratified by two-thirds of the states. This is of course, a long process.

When and if, such an amendment is passed and ratified, we still have the problem of the content of the prayer. We expect considerable debate on this aspect of prayer in the public schools.

POWER OF THE GOSPEL

God Blessed the Faithful Witness of His Word

When the West Team of the Liberating Wailing Wall was in England they had an example of the way God uses the faithful witness of His Word to bring an individual to know Him.

Steve Silverstein, the leader of the West Team reports this faith-strengthening incident:

"In England, one of the first places where we presented our Jewish Gospel music was Leeds. We thought we might have some organized opposition there from the large Jewish community, but to our surprise, there was none. We did have a local rabbi attend our presentation. He had come to tape the program, which was fine with us. After the concert we stayed to greet many of the people who had come to listen. I noticed one young fellow who had been patiently waiting to talk with me. He introduced himself, explaining that he was Jewish, and wanted to make a decision to follow Jesus. I was taken aback! That isn't exactly what we're accustomed to hearing from Jewish people on a first encounter. The young man and I went off by ourselves to talk. I carefully explained what it meant to be a Jewish believer in Jesus, and made sure that he understood the plan of salvation. When he assured me that he did understand, we prayed together, and he asked Jesus into his life.

"That young man's teacher and some friends had been witnessing to him faithfully. This one experience confirmed to me the validity of something that we constantly teach people in the churches: It doesn't matter if you don't know all the answers.

God will still use and bless a faithful witness of His Word. He certainly did that evening in Leeds."

—From Jews for Jesus Newsletter, 6:5742

Christian Victory and staff need your prayers!

Introducing The Editor, Archie H. Yetter

The present editor of Christian Victory, Rev. Archie H. Yetter, has served in this capacity since the death of the founder and editor, Fred John Meldau.

Mr. Yetter came to know the Lord in his late teens at the American Sunday School work northeast of Denver in District 61 Schoolhouse and there responded to God's call to full-time service.

He received his training at the Denver Bible Institute and Rockmont College. While a student at Denver Bible Institute, he worked part-time in the printshop of the Institute. After his graduation he worked full-time in the printshop and also did some writing for their magazine, "Grace and Truth."

Mr. Yetter was ordained to the ministry January 16, 1930. He has served churches in Colorado and California. He served for many years on the faculty of Denver Bible Institute, which became Rockmont College. He also served at Rockmont College as Registrar, Vice-President and President. In addition, he has served on the faculty of Western Bible College as a teacher, as Dean, and as Vice-President. Mr. Yetter has been the speaker on two radio broadcasts that originated in Denver, "Truth Worth Telling from the Book Worth Reading," and the "Grace and Truth Hour." After graduation from Bible School, Mr. Yetter frequently wrote articles for the official organ of Denver Bible Institute, the "Grace and Truth" magazine.

While Dr. Meldau was living, Mr. Yetter wrote a number of articles for Christian Victory Magazine and was at one time the writer of the Notes on the Sunday School Lessons.

On May 28, 1972, Rockmont College conferred upon Mr. Yetter the rank of Professor Emeritus and the degree of Doctor of Divinity.

Since resigning from the faculty and staff of Rockmont College in 1972, Dr. Yetter has served as a full-time pastor of a church in Arvada Colorado.

Mr. Yetter's biographical record appeared in the Second Edition of Marquis' Who's Who in Religion.

The Strange Providences of God BIBLE TRANSLATOR DIES, BUT HIS WORK LIVES ON

The following story appeared in the Summer Issue of Bible World, published by the New York International Bible Society,

"Sylvester Elah didn't live to see the completion of the New Testament he was helping to translate into his native language. After his death, his family was nearly torn apart by tribal custom.

"But now Elah's work will be preserved—with the help of the New York International Bible Society.

"The Rev. Sylvester Elah was a Nigerian Assemblies of God minister who worked with Wycliffe Bible Translators. He was on a four-man team translating the New Testament into Bekwarra, his native language, which is spoken by 60,000 tribesmen in Nigeria.

"His work was taxing but rewarding. Each evening he took completed portions of the New Testament and shared them with his family during family devotions. He was nurturing his wife and four children in the Word of God.

"Then in September 1980 Sylvester Elah died in a road accident. His work had been absorbed by the remaining members of the translation team.

"Not only that, but his family was in danger of being split apart. According to Bekwarra custom, when a man dies, his children belong to his side of the family. His wife is to return to her own family.

"But Regina Elah wanted to keep her children. Her husband's father and older brother were not Christian, and she did not want her children subjected to the pagan animist beliefs of the tribe.

"Mrs. Elah called on the Lord to preserve her family. Her petition was supported by the Christians around her. But the response from her husband's family was one of outrage. In fact, they began accusing her of causing her husband's death.

"Today, Mrs. Elah can testify to God's deliverance. It has been nearly two years since her husband's death, but the three youngest children are still living with their mother. And the eldest is living with a paternal uncle who is Christian.

"The faith of her children has been preserved, and Mrs. Elah now praises God for His deliverance."

"OUR STORY CORNER"

THE WHOLE TRUTH

Some years ago, Notre Dame's star center, Frankie Szymanski, appeared in a South Bend court as a witness in a civil suit. "Are you on the Notre Dame Football team this year?" queried the judge.

"Yes, your honor."

"What position?"

"Center, your honor."

"How good a center?"

Szymanski squirmed in his chair, but in confident tones admitted, "Sir, I'm the best center Notre Dame ever had."

Coach Frank Leahy, who was in the courtroom, was surprised the lad had always been modest and unassuming. When the proceedings were adjourned, the coach asked why he made such a statement. Szymanski blushed. "I hated to do it coach," he explained, "but after all, I was under oath."

—From the Des Moines Register

• • •

SELECT POEMS —

Prayers can't be answered unless they are prayed
Life without purpose is barren indeed—
There can't be a harvest unless you plant seed,
There can't be attainment unless there's a goal,
And man's but a robot unless there's a soul.
If we send no ships out, no ships will come in,
And unless there's a contest, nobody can win,
For games can't be won unless they are played,
And PRAYERS can't be ANSWERED unless they are prayed.
So whatever is wrong with your life today,
You'll find a solution if you kneel down and pray;
Not just for pleasure, enjoyment and health;
Not just for honors, and prestige and wealth . . .
But pray for a purpose to make life worth living
And pray for the joy of unselfish giving.
For great is your gladness and rich your reward
When you make your life's purpose the choice of the Lord.

by Helen Steiner Rice

THEY SAY

HOLLYWOOD'S LATEST SHOCK IS IN 'REDS'

Scott Cain writing in the Atlanta Journal has this to say about this movie.

"Detente has gone too far when Hollywood makes a \$33.5 million movie extolling the virtues of Communism. "Reds," Warren Beatty's magnum opus, contains the most shocking politics of any Hollywood film in nearly forty years. It is a paean of praise to Bolshevism. They'll love it from Minsk to Pinsk. "Reds" seems certain to win numerous awards at the next Moscow film festival.

"Only in America would a multimillionaire actor, who has lived in the lap of luxury all his adult life, conceive a movie in homage to a Marxist. Only in America would a studio, built and operated at a vast profit for seventy years under the capitalist system, finance a picture that admires socialism. These are the stupefying mysteries.

"On a slightly lessor level, one is forced to wonder why Beatty would select John Reed for glamorization. Why not do a sentimental portrait of one of the really big Reds? Beatty could have been the sexiest V. I. Lenin of all time.

"A lovable Leon Trotsky? His death scene would have been spectacular. Far surpassing what Beatty got out of Reed's short and dismal life. Look at sweet ol' Uncle Joe Stalin. If anybody's reputation ever needed Beatty's handsome physique and pearly-white teeth, Stalin is the man. And think of the fun Beatty could have had playing Stalin's purge scenes of the '30's, gleefully ordering the deaths of millions of loyal Russians.

"Throughout the movie—for which Beatty served as producer, director, star and co-author—I kept waiting for Beatty to disassociate the film from Reed's politics, but he never does. He treats Reed as a hero. Well, Reed is a Hero in the Soviet Union. He is the only American buried in the Kremlin Wall, which is not my idea of a recommendation. You don't have to be a Neanderthal American patriot to be offended by the fact that "reds" is a three hours and 11 minutes of Communist propaganda.

"Worse yet, the film is unnervingly well made. Anyone who
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doesn't keep his wits is likely to be sucked into its ideology. At the screening I attended, several nincompoops applauded the scene in which an effigy of Uncle Sam was burned. The United States government is, of course, portrayed as monstrous and insensitive. (Amazingly, President Reagan invited Beatty and his crowd into the White House to view this Communist propaganda with him. Hollywood is as rotten as ever.—N. P.) Norman Pyle, Contributing Editor, edits with a Christian perspective the barrage of information from the news media. He edits "Viewing the News," for Update, a publication of Pensacola Christian College.

—From UPDATE, June 1982

• • •

A CHALLENGE TO THOSE COMMENCING MINISTRY

Henri J. M. Nouwen's address to the 1981 graduates of Princeton Seminary is fitting for all Christians. His text is John 21:15-22.

"First, a question is raised ('Do you love Me?'). Nouwen comments, 'Without a fervent, lively, and active love of Christ all the knowledge you have gathered during your many years of study is not only useless but also dangerous.'

"Second, a task is given: 'Feed my lambs.' Being in the world 'means meetings and meetings and meetings, because the world likes meetings; it means parishioners who want only one thing from you: do not rock the boat; . . . it means being subject to endless *deja vu* experiences . . . But it also means anxious hearts waiting to hear a word of comfort, trembling hands eager to be touched, and broken spirits with expectations to be healed.'

"Finally, a prediction is made ('When you grow old somebody else will . . . take you where you would rather not go') Nouwen says, 'To grow in the Spirit of your Lord means to be led to the same powerless place where He was led . . . Calvary, the Cross. It means the road of downward mobility in the midst of an upwardly mobile world . . . if we are truly faithful to our vocation we will find ourselves not on the road to power, but . . . to powerlessness; not on the road to success, but . . . of servanthood; not on the broad road of praise and popularity, but to the narrow road of confrontation and rejection.'"

—As reported in Evangelical Newsletter, June 4, 1982

Pictures of Our Resurrection

By A. H. Yetter

To avoid misunderstanding, it is necessary to make distinctions between things that differ. For example, we must distinguish between salt and sugar, dollars and dimes, your car and someone else's car. We must distinguish between the school and the church, and between the physical and the spiritual. In fact, we are admonished in Paul's letter to Timothy to apply this principle of right division—of distinguishing things that differ—to the study of God's Word. Here is the apostle's inspired exhortation; "*Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth*" (2 Tim. 2:15).

This principle of Bible study should be observed in respect to the study of the resurrection. Failure to do this will inevitably result in error and confusion. Illustrative of physical death is this description of the death of Jesus Christ on Calvary, and we quote: "*When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head and gave up the ghost. The Jews therefore, because it was the preparation, that bodies should not remain upon the cross on the Sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was already dead, they brake not his legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, that you might believe*" (John 19:30-35).

In striking contrast is the statement concerning spiritual death found in Colossians 2:13 and reading thus: "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses," Add to the above this declaration; "*But she that liveth in pleasure is dead while she liveth*" (1 Tim. 5:6). Here is physical life and spiritual death in the same person. Perhaps we should here define "death". It is not cessation of being, but put in its simplest terms, "Death is separation; physical death being

the separation of the soul and spirit from the body; and spiritual death being separation of the soul and spirit from God."

Turning from the thought of death to resurrection, which is our special emphasis in this study we first note a Scripture dealing with spiritual resurrection, or impartation of spiritual life to the one who believes in Jesus Christ. The words which we quote were spoken by our Lord Jesus Christ when He was upon the earth and are recorded in John 5:24-25. Let us note their content carefully: *"Verily, verily I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."* Undoubtedly, Jesus is speaking of spiritual death and spiritual resurrection; those who have been dead in sin, that is, separated from God by sin, now have the opportunity to have spiritual life, by hearing and believing the truth concerning Jesus Christ which involves receiving Him by faith as Saviour. Perhaps it is needless to impress upon you the great importance of hearing and believing the testimony of the Word of God concerning God's Son, the Lord Jesus Christ. Apart from receiving Him as Saviour, the soul must continue in spiritual death, for the Scripture plainly declares, *"He that hath the Son hath life; and he that hath not the Son of God hath not life"* (I John 5:12). What a tragedy if any reader should fail to receive Christ and His life!

However, not only does the Bible speak of a spiritual resurrection as pointed out in the foregoing statements, but it also teaches that there is to be a physical or literal resurrection of all men. This clear presentation of the facts also comes from our Lord Jesus Christ and is expressed in these words: *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation (or Judgment)"* John 5:28-29). Observe that mention is made of those in the graves coming forth, indicating that this is the resurrection of the bodies that have been laid aside in physical death. Furthermore, two resurrections are brought before us, namely, the resurrection unto life, and the resurrection unto judgment. This necessitates

a revision of our thinking if we have been taught that there is just one general resurrection of all men. The whole subject of these resurrections unto life and judgment is made crystal clear as to time by the truth found in the twentieth chapter of the book of Revelation. Since there is so much confusion on this subject, let us turn to that passage and consider it briefly.

The context speaks of the personal return of the Lord Jesus Christ from heaven and the consequent defeat of the armies of the beast (a name for the false Christ) and the false prophet. Then mention is made of the binding of Satan, the one who has inspired this wicked rebellion against God, with its attendant soul-damning imitation of the Saviour; he is bound and consigned to the bottomless pit for one thousand years so that he may not deceive the nations while Christ reigns upon His throne from Jerusalem.

Having briefly noted the context of Revelation 20, we now invite your consideration of the teaching concerning the first resurrection, which is the resurrection unto life, found in the following words: *"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years"* (Rev. 20:4-6). Here we find that the resurrection of believers unto life is separated from the resurrection of non-believers by one thousand years.

Then at the end of the thousand years there shall be the resurrection unto judgment described in the words that follow, and we quote: *"And I saw a great white throne and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, ac-*

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...cording to their works. And the sea gave up the dead which were in it, and death and hades (or Hell) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

How earnestly we pray that all who hear or read these words may receive Jesus Christ as Saviour and be in the resurrection unto life and blessing.

With the foregoing lengthy, but vital introduction to the subject of the resurrection distinguishing between the spiritual and the physical resurrections, we are ready to consider

THREE PICTURES OF OUR RESURRECTION.

These three pictures are: 1. Noah Passing through the Flood; 2. Israel Passing through the Red Sea; and 3. Israel Passing through the Jordan. We shall consider these types from the standpoint of the spiritual resurrection truths rather than the physical.

We note first,

NOAH PASSING THROUGH THE FLOOD, A PICTURE OF DELIVERANCE FROM SPIRITUAL DEATH.

By faith Noah prepared the ark to the deliverance of himself and his family from death. Of this we read in this statement found in the Book of Hebrews: *"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).* The passage of the ark, a type of Christ, through the watery judgment with its occupants, prefigures the identification of believers in Christ with Him in His death, burial and resurrection.

The believer's identification with Christ in death and resurrection is presented in a most interesting passage in Peter's first epistle, and reading thus: *"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went and preached unto the spirits in prison; Which were sometime disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing,*

wherein few, that is, eight souls were saved by water. The figure whereunto even baptism doth also now save us (not the putting away of the filth and of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (I Pet. 3:18-22). Notice please the reference to the death and resurrection of Jesus Christ on our behalf mentioned in verse 18; then observe the mention of Noah's deliverance from death by means of the ark—not by means of water, and the declaration that the believer is saved by a "like figure" involving the answer of a good conscience toward God and the resurrection of Jesus Christ. But someone may say that we are saved by that like figure of baptism. This is clarified by the literal meaning of the word translated "like figure"; this is a translation of the Greek word "antitupon" and literally translated is "antitype". This means that which answers to the type. The type is the ark—a type of Christ which passed through the watery judgment and brought its eight passengers safely through to a new beginning. The antitype is Christ who passed through the judgment of the Cross and brings all who trust in Him to a new beginning for we read: *"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1a); and "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).*

From the coinsideration of Noah's passing through the flood and its picture of the believer's passing through death and entering into spiritual life, we turn to the study of the second picture,

ISRAEL PASSING THROUGH THE RED SEA, A PICTURE OF VICTORY OVER OUR ENEMIES.

In Exodus 14 we read of Israel's deliverance from her enemies, Pharaoh and his host, through a typical death and resurrection. Space forbids our detailed discussion of this, so we shall quote a pertinent reference on this incident found in I Cor. 10:1-2: *"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea."* Let us point out that from the typical standpoint, going down into the sea is typical of death, and

Moses, a type of Christ; coming up out of the waters is typical of resurrection. You will recall that after passing through the Red Sea, that Israel sang a song of victory as they witnessed the overthrow of their enemies in the sea.

The believer is thus pictured as having victory over his enemies through the resurrection and the Risen Christ. Paul utters this victory cry over sin, death and the grave in I Cor. 15:57: *"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."* Furthermore, we may avail ourselves of Christ's resurrection power over our enemies through prayer according to Hebrews 7:25, which encourages us thus; *"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."*

The last picture which we mention is,

ISRAEL PASSING THROUGH JORDAN, A PICTURE OF OUR ENTERING THE YIELDED LIFE.

After Israel had crossed Jordan, which was miraculously dried that they might cross, which crossing was typical of death and resurrection, they entered the land of promise, Canaan (Jos. 3:9-17). Then when they came against a formidable city, Jericho, we read of the meeting of Joshua and the captain of the Lord's hosts who had come to command them and lead them into the victories and blessings of the new land. Moreover, the place where He met Joshua was declared to be "holy ground" (Jos. 5:13-15).

Thus we have pictured the marvelous possibilities of the yielded life for the believer who is considered crucified and risen with Christ as we read in Romans 6:3-4: *"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ we raised up from the dead by the glory of the father, even so we also should walk in newness of life."*

However, even though in the land of promise, Israel must needs by faith and obedience take possession of this good land; likewise, the believer, though he has made a decision to receive Christ as Saviour and even yield to His Lordship, it is necessary to yield constantly to Jesus Christ" (Rom. 6:11-14).

Have you entered into all that Christ provided in His resurrection—life, victory, and fruitfulness. If not why not do so today?

THE BIBLE DOCTRINE OF ANGELS, part IV

By E. Finkenbiner

In our last study it was not possible to complete our deliberation about "The operation of angels," so we pick up the theme with Daniel, a man used by God to warn the Babylonian king that: *"This matter is by the decree of the watchers and the demand by the Holy ones; to the intent that the living may know that the Most High God ruleth in the Kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men"* (Daniel 4:17). So it is not surprising to see the king humbled, and his decrees reversed by the Lord. Take for example the time when Nebuchednezzar decreed that 3 Hebrew boys should be destroyed in a furnace heated one-seven times hotter than before. They were bound and cast into the raging inferno, but were miraculously delivered when a 4th person joined them in the furnace. The king was astonished, and confessed "the form of the 4th is like a Son of God!"

Nebuchadnezzar on any other occasion was reduced to the low status of a beast, and for 7 years grazed in the fields like an animal. The record reveals how his hair grew long like eagle's feathers, and his nails grew long like bird's claws (Daniel 4:29-37).

Later Darius was victimized when his wise men insisted that Daniel be cast into the lion's den; which caused the king to spend a restless night, and early in the morning he hurried to enquire about Daniel's welfare. The prophet answered cheerfully, *"My God hath sent his angel, and hath shut the lion's mouths, and they have not hurt me"* (Dan. 6:21).

Chapters 9 and 10 acquaint us with facts about the worth of prevailing prayer. In chapter 9 the prophet received an answer to his petition in about 3 minutes. But in chapter 10, he prayed 3 full weeks, and not until Gabriel arrived with his belated answer, did the prophet learn why it had taken so long for God's answer to reach him. The man Gabriel had been resisted by the prince of Persia, but Michael came out to help him. As soon as his mission to Daniel was completed, Gabriel returned to do battle with the king of Persia, and the prince of Grecia came. OCTOBER, 1982

That incident reveals unto us that the fallen angelic hosts are organized into units for the purpose of contributing to the decline and downfall of political systems on the earth. Paul warned Believers that *"We wrestle . . . against spirits of wickedness in high places"* (Eph. 6:11-12). That is why we are admonished to pray for political rulers, because *"Lucifer strives to make the world a wilderness, and destroy the cities thereof"* (Isa. 14:17). But *"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."* (I Cor. 10:4).

Ezekiel watched the glory of the Lord move from the Holy Place to the door of the temple, to yonder mountain and finally up into Heaven; His withdrawal was attended by the cherubim.

Enough material has been suggested to lure believers into an exhaustive study of Old Testament scripture, for as Solomon said, *"It is the glory of God to conceal a thing, but the honour of kings is to search out a matter"* (Prov. 25:2).

Briefly let us recall what we have considered thus far; at the early moments in human history, the Cherubim were stationed to keep the way of the tree of life. Cherubim overshadowed the mercy seat in the tabernacle, and were skillfully presented by cunning work as golden wires were woven into the linen curtains of that outer court. An angel withstood the hireling prophet Balaam; toppled the walls of Jericho; but spared the home of Rahab; brought military triumphs to David; defended Elisha at Dothan; eased the siege of Samaria; slew 185,000 Assyrians in one nite; humbled proud Nebuchadnezzar; delivered the Hebrew children from the fiery furnace, and Daniel from the lion's den. What comfort is enjoyed through knowing that *"the angels were sent forth to minister for them who shall be heirs of salvation."*

We leave the area of Old Testament, and enter into the New Testament to be confronted with a very different line of thought. Instead of Holy Angels ministering to children of faith, we are confronted with the activity of evil angels. It is sobering to realize that many humans had become possessed by evil spirits, a condition oft mentioned in the 4 gospels. Why was this so? Because those fallen angels, the evil spirits, reacted through fear prompted by the presence of Jesus in the realm of flesh. Remember we learned this fact about Him: *"Jesus did not commit himself unto them, because he knew all men, and needed*

not that any should testify of man: because he knew what was in man" (John 2:24-25). Samuel said substantially the same thing when he spoke to Jesse about David, *"The Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart"* (I Samuel 16:7).

Jesus was "God manifest in the flesh," and he had come to "reconcile the world unto himself!" Therefore Jesus enjoyed the attributes of omnipotence, and omniscience; he was able to detect and expose spirit-possessed humans. Jesus found distress, disease, depravity, deformity and disorder on every hand. When He beheld John's leaderless disciples he was moved by compassion because "they were as sheep not having a shepherd!"

His identity was revealed by evil spirits who hailed him publicly saying *"We know thee who thou art, the Holy One of God!"* He had cast them out of Heaven eons before the world began, thus their fear of Him was natural. Further they implored Jesus not to *"judge them before the time."* He had confined some angels that sinned in the "days of Noah" to the pit, and they are imprisoned until the judgment of the great day. Thus other evil spirits (fallen angels) would plead with Him to spare them from being confined before the time. During the years of His presence upon earth, those evil spirits continually harassed Him. Their activity can be fixed into 3 general categories, as follows: (1) Religious fanaticism: (2) Physical deformity: (3) Mental derangement. We will consider one incident which illustrates each of the 3 categories aforementioned. The first incident we will consider has to do with

(A) RELIGIOUS FANATICISM—(Mark 5:1-20)

Satan is highly pleased when zealous humans deport themselves fanatically in their practice of religion. This is a favorite device of our enemy for with it he causes many to think of such zealots as madmen (I Cor. 14:23). The man of Gadara was a religious fanatic, one akin to the "Jesus Freaks," which plagued society in the 60's and 70's. He lived in the tombs, cut himself with stones, wore no clothes, and was a repugnant religionist. He cried out *"What have I to do with thee, Jesus thou Son of the Most high God?"*

Jesus commanded the legion to come out of the Gadarene, and
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that one was "found sitting clothed and in his right mind" (Mark 5:15). In a moment, that loud, lewd, licentious man became a controlled individual, and why not? The prophet recorded this commentary about righteousness: *"The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever"* (Isaiah 32:17). The apostle Paul would advise young Timothy that: *"God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"* (II Tim. 1:7).

The same apostle assured persons dabbling with the gift of tongues, *"the spirits of the prophets are subject to the prophets,"* (I Cor. 14:32).

It will come to light as we consider other instances when men were possessed by evil spirits, that he can display the tactics of more than one of the 3 categories.

My friend, you would be wise to search out other passages about evil spirits, and how they drive their victims to engage in religious fanaticism. Fanaticism enables Satan to confuse, corrupt, compromise and/or confute the truth of God as we know it in Christ. Let us move on to the consideration of an incident which relates to the second category, even

(B) PHYSICAL DEFORMITY—(Luke 13:11-18)

One day when Jesus was teaching in a synagogue, he saw a woman that suffered from a spirit of infirmity. She was bowed together, and could in no wise lift up herself, (Vs. 12-13), but with one word of authority, Jesus loosed her from her deformity, and she was instantly made whole!

Critical religious leaders began to criticize Jesus because he had healed on the Sabbath day. Alas, there is nothing more repugnant than the pitifulness of pious pretence! Those religious leaders should have known the truth found in Matthew 9:13: *"I will have mercy and not sacrifice."* Further they should have understood that Jesus was *"Lord of the Sabbath"* (Matt. 12:8). Our Lord took the chief priest to task by saying, *"Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him to watering?"* Then reasoned the Lord, *"Ought not this woman, whom Satan hath bound lo, these 18 years, be loosed from this bond on the Sabbath day?"* Lord deliver us from the penury of pious pretence! Finally we move on to consider a 3rd incident, and thereby become conversant with

(C) MENTAL DERANGEMENT—(Luke 9:37-43)

Both Matthew and Mark report this incident, but Luke provided more detail, so we will consider his account of the happening. Jesus and His disciples came down from the mount of transfiguration, to find a man of the company pleading with the disciples of Jesus to help his young son! Here is the account as Luke presented it: *"A spirit taketh him, and he suddenly cries out; and it teareth him that he foameth again, and bruising him barely departeth from him . . . While he was yet coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father"* (Luke 9:39-42). Matthew revealed that the father of that boy called his son a "lunatic." Thus we do have evidence that evil spirits can display tactics of more than one of the 3 categories suggested in this thesis.

Doubtless many will ask, "why were so many persons possessed by evil spirits in those days?" Answer, because like too many believers in our time, they ignored the help God had placed at their disposal. Lest we forget, Jesus revealed this possibility to persons living under the law: *"If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father, give the Holy Spirit to those that ask Him"* (Luke 11:13). Obviously persons living under the law could have enlisted the power of Holy Spirit by asking for His help. Only one man is reported as asking for Holy Spirit, and that was Elisha (II Kings 2:9). He asked for a double portion, and was given a "double portion." Under law the enablement by the Holy Spirit was not a lasting thing, because David cried out *"Take not thy Holy Spirit from me."*

How different it is with believers in our age of grace; no saved person has to ask for the gift of Holy Spirit, because he is graciously given to everyone who is: *"Justified by faith; . . . The love of God is shed abroad in our hearts by the Holy Ghost who is given unto us"* (Romans 5:1, 5). Nor does any believer have cause to fear that God is the respecter of persons, because it is written: *"By one spirit ARE WE ALL BAPTIZED INTO ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit"* (I Cor. 12:13). That enables Paul to speak so incisively to believers at Corinth: *"What? Know ye not that you body is the temple of the*

Holy Ghost, which is in you, WHICH YE HAVE OF GOD, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's" (I Cor. 6:19-20).

What inspirational truth is conveyed by the words of this amazing verse: *"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).* We join Charles Wesley to relieve our truth-filled hearts with this verse of song, *"O for a thousand tongues to sing; My Great redeemer's praise, the glories of my God and king, the triumphs of His grace"* John sought to motivate the family of God with his word of truth, *"Greater is he that is in you, than he that is in the world" (I John 4:4).* There is no higher distinction than the dignity of sainthood: Paul sought to stir the hearts of Ephesian believers with this word of grace, *"Ye also are builded together for an habitation of God thru the Spirit!"* Said David, *"Let everything that hath breath praise the Lord!"*

Satan's Tricks Can Be Mastered

By Gordon Chilvers

Once a trick has been understood, it should lose its effectiveness. Not always. The Devil's tricks which he uses only too successfully today, he started using in the Garden of Eden. Although he has a master intelligence which he abuses, he never seems to have learned new tricks. Rather he does no more than change the form of them.

Since he still uses them against many of us today, we seek to understand them that we may master them. We do this easiest and best when we look at his first use of them.

God had made a beautiful garden for Adam and Eve. All essential food was delightful and grew abundantly. God examined it and pronounced it: "Good." It was the only spot on earth where nothing useless or harmful existed.

Into this idyllic scene the Devil came disguised as a serpent. He crept up to Eve and suggested that God's Word was not to be trusted. He began: *"Hath God said"?* (Gen. 3:1). The first sentence we hear from Satan is a challenge of God's Word. He was the first person to doubt the reliability of God's Word; the first skeptic.

The attacks on the reliability of God's Word as written in the Bible still persist. God's book has its mistakes and that is no more than is to be expected, it is said, because it was written many hundreds even thousands of years ago. Men who wrote it had not even heard of television and space travel.

We cannot rely on it, some people say, because they have tried it and it does not work. When John came home from college he told his father he had finished with the Bible. His father asked him for his reason, John explained: *"The Bible says that if we ask God for something He will give it to us. I asked Him for A's in my end of term test and I didn't get one. I got nothing better than a C and actually got one F. What's the use of praying? God did not answer my prayer."*

What John forgot to point out was that he had preferred socializing to study. The cause of his failure lay not in God's not fulfilling His word, but in John's not fulfilling the conditions. *"Delight thyself also in the Lord"*, is God's word to us through the Psalmist, *"and he shall give thee the desires of thine heart" (Ps. 37:4).*

Satan's allegation about not trusting God's Word was not true for Adam and Eve; nor is it true for us. God had given to Adam and Eve the fruit of every tree of the garden except one. He warned them of the penalty of disobedience. Their corpses showed God's Word was trustworthy.

For us, the Word of God in Scripture testifies of its own reliability because it comes from God. *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).* *"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, . . . Prophecy came not in old time by the will of man: but Holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:19, 21).*

The phrase, *"Thus saith the Lord"*, or its equivalent occurs something like 2,000 times in the Old Testament. Jesus said His words had abiding value. *"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:18).*

True, the Bible has parts which are difficult for us to understand. Yet it has no essential contradiction.

While the Bible does not need to have its truth confirmed by any science, archeology gives increasing testimony to the accuracy of Bible statements. Much that was challenged earlier, has now been shown to be true, because archeological finds have given their testimony.

God always answers prayer when we fulfill the conditions as laid down in the book which assures us what God will do for us. Jesus Christ pointed out: *"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"* (John 15:7). The millions of testimonies to this fact include the claim of the famous missionary Adoniram Judson. He said that he had offered no earnest prayer but sooner or later, sometimes in the least expected way, God answered it.

The Devil had another suggestion. "God is not honest," he asserted. "Ye shall not surely die." "God will not do as He says He will," he assured Eve. "What is death anyway? You have never seen a corpse. God is not honest in threatening you with it," he claimed.

Jack had accepted the Devil's lie. This showed when he said: "God is supposed to look after people who trust Him. I don't have anything to do with Him and look how well I've done for myself. Some of those who go God's way suffer a lot." He forgot to add that some people who accept his views finish in a suicide's grave. Also he had misrepresented what God had said. He had never promised abundant earthly success and a freedom from pain for every Christian.

The Devil's lie can come to Christians. After I had been preaching one Sunday evening one of the officers of the church said to me: "You say that God can solve our problems. He hasn't solved mine after all these years." His wife was in a mental institution.

Within a few weeks God solved this man's problems, though not in the way he expected. He, not his wife, died.

Satan's allegation about God's honesty was not true for Adam and Eve; nor is it true for us. God had warned them of the serious consequences of disobedience because He was honest in all His dealings with them. The consequences of their listening to the Devil confirmed God's honesty, though it was then too late for Adam and Eve to gain from it.

We may be certain of God's honesty because He is always faithful to His people. Years ago Moses proclaimed: *"The Lord thy God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations"* (Deut. 7:9).

The Apostle Paul had many years in which he could test God's honesty. He had the assurance: "God is faithful, who will not suffer you to be tempted above that ye are able" (I Cor. 10:13). Towards the end of his life he said: God *"abideth faithful"* (II Tim. 2:13).

Because God is faithful to His children, He will always fulfill His promises to us. As Paul put it when writing to the Thessalonian Christians: *"Faithful is he that calleth you, who also will do it"* (I Thess. 5:24).

Harry Isaacs was a young man who had just come through a tough time in business. His associates were frequently permissive on sex. Honesty was often forgotten when the likelihood of being found out was small. I asked him how he had come through unscathed. He explained: "I have relied wholly on God to bring me through. He keeps His promises especially by giving me daily help, varied according to what I need at that moment."

The Devil had one more suggestion: *"God is not good,"* he asserted. *"God doth not know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil"* (v. 5). *"God is not good but jealous. He has forbidden you to eat of the tree,"* Satan claimed, *"because eating the fruit of this tree will put you on a par with Him and He does not want you to be equal to Him in knowledge and power."*

May had accepted the Devil's lie. "If God is good why does He allow young people to get killed? David and I were in love and I was about to move in with him when he was killed in an automobile accident." She forgot to point out that David had too much alcohol in his blood for driving and that was the reason for the accident. Also, he had earlier been involved in an accident when he was high on drugs and had an amazing escape from death.

A woman had been left to bring up her four children when her husband died of cancer. She had recently moved to a new

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Gays Gaining Ground in CHURCH AND SOCIETY

By G. Russell Evans

In considering the machinations and iconoclasm of the gays, who can deny that they are making progress? Or, that their most stalwart supporters are the courts, the politicians, and the preachers? In the current frenzy to separate church and state, it seems ironic that these two pillars of civilization should be so faithfully committed to kicking God's laws out the window—no separation of church and state on the homosexual issue. The state uses the First Amendment to assure gay rights, and the mainline churches fall back on the "insufficiency of the Bible" to prove that "homosexuality is not a sin."

These profound judgments deserve examination and, indeed, suggest a kinship to Albert Einstein's observation, "Everything should be made as simple as possible, but not simpler." To use the First Amendment's freedom of speech and assembly for gays suggests making things simpler than possible. But that's what the Oklahoma Supreme Court did to cancel the university's control of gays on campus (*GAA vs. University of Oklahoma*). The school had objected to condoning violations of criminal laws (sodomy) and the implication of state approval of homosexuality. But it lost.

So did the Jesuits of San Francisco when they recently had to pay the Gay Men's Chorus \$5,000 in damages for "breaching" their rights to sing in St. Ignatius Church. After these successes, the Gay Rights Advocates (GRA) pursued other litigation: equal rights to teach in schools, in industrial employment, and in the armed forces. GSA with help from the ACLU has sued to overturn Oklahoma's "anti-gay teacher law" and has won a suit to permit alien gays to enter the U.S.

San Francisco, of course, is gay headquarters and politicians are much aware of gay voting power. For example, Mayor Dianne Feinstein catered and campaigned before them; and after her election in 1980, she appointed lesbian Jo Daly to the Police Commission. Afterward, Ms. Daly "married" her lesbian "lover", Nancy Achilles, in the mayor's garden. Not to be

outdone, Governor Jerry Brown formed a commission to study alleged discrimination against gays, appointed two homosexual judges, and created the Office of Sexual Orientation.

At the national level, the so-called "Gay Rights Bill" (H.R. 2074) with at least 52 Congressmen as sponsors is awaiting action in the House Judiciary Committee. If passed, this bill could force both public and private schools to hire known homosexuals and could force churches to use homosexual ministers, among other things. This bill has also been called the "Extra Rights Bill" since it conveys special privileges to a special group, whereas the constitution already guarantees basic rights to all Americans equally. Might not such a bill open a Pandora's box for other special groups, even pornographers, prostitutes and drug pushers?

In the religious community, one might expect the preachers to be quoting Scriptural passages against homosexuality, but not so with the mainline churches, most of whom have promoted gay rights, even their rights to ordination. From Genesis through the New Testament the Bible is clear and unequivocal: Genesis 19; Judges 19; Leviticus 18:13, 22 and 20:10-22; Isaiah 3:9; Matthew 19:4-12; I Corinthians 6:7-11; I Timothy 1:10; and Romans 1:18-29, 32. But many modern church leaders are not convinced.

For example, United Methodist Bishop Melvin E. Wheatley, Jr. in the fall of 1981 assigned a preacher who admitted his homosexuality openly even though the church doctrine classified this practice "incompatible with Christian teachings."

At a hearing in May 1982, Wheatley was excused unanimously by a 7-member board because of insufficient "grounds" to support the charge of violation of doctrine, after the bishop's defense on grounds that "homosexuality is not a sin" (*United Methodist Reporter*, May 28, 1982, p. 3).

Incidentally, Bishop Wheatley, who is reported to have a homosexual son, was the only bishop who refused to sign the church's 1980 Conference position against homosexuality. Ironically, this 1980 Conference rejected two proposals—as unnecessary—that would declare homosexuals ineligible for ordination or ministerial appointment (*Ibid.*, Nov. 20, 1981, p. 4).

Retired Bishop R. Marvin Stuart was "thankful" he didn't have this issue during his episcopacy, but did he forget how he condoned homosexuals and hookers at the infamous Glide Memorial United Methodist Church in the early 1970's? Wendell Weaver of Chicago observes, "Maybe the reason some church leaders do not see homosexuality as a sin is because there is some sin in their lives that they have not overcome" Ibid., July 2, 1982, p. 1).

The gays demand the freedoms of civil rights and equality. We believe that every freedom has its price; none is free. When they ask acceptance of their life-style, they would change God's moral law. They trade values. They substitute a part of their privileges in society to satisfy their own desires. There is no obligation in the Scriptures or the U.S. Constitution that the majority jeopardize their morals because some choose homosexuality. The fact is that those who violate accepted moral laws are not going to be universally accepted to teach children and to minister in Christian churches. That's the way society is made.

Evidence is overwhelming that homosexuality is a learned response and that it can be unlearned and cleansed through a Christian commitment. Many ministers stand ready to assist and have convincing records of success. The famous theologian Harold Lindsell has this to say: "Whether a homosexual feels good about his homosexuality or proclaims that he has no sense of guilt doesn't alter the Biblical prohibition. Good feelings do not deliver from the judgment of God. The last word on this subject does not come from psychologists, sociologists, secularists or humanists. It comes from God, who has spoken His word against the practice and who has never stuttered in His speech."

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GOD'S PROPHETIC CALENDAR

By Rev. Daniel E. Williams

I. The Rapture of the Church

- A. The Lord Jesus Christ will "*descend from heaven with a shout, with the voice of the archangel, and with the trump of God*" (I Thess. 4:16a).
- B. The "*dead in Christ shall rise first*" (I Thess. 4:16b).*
- C. Then the living in Christ will be "*caught up together with them* (the resurrected dead in Christ) *to meet the Lord in the air; and so shall we ever be with the Lord*" (I Thess. 4:17, compare I Cor. 15:51-58). Both the dead in Christ and the living in Christ will have glorified bodies, subject neither to sin, sickness nor death. (I Cor. 15:51-54; Phil. 3:20, 21; I John 3:2).
- D. The Rapture will take place **before** the Tribulation Period begins (I Thess. 1:9, 10; 5:1-9; Rev. 3:10). See Appendix A.

II. The Church (the Body of Christ) in Heaven

- A. Following the rapture, the Lord Jesus Christ will take His Church back to heaven. Thereafter, the Judgment Seat of Christ will occur. Concerning this judgment we note the following: The subjects will be believers, not unbelievers; the issue will be Christian service, not personal salvation; and the outcome will be rewards for faithful service or loss of rewards (not salvation) for unfaithful service (I Cor. 3:12-15; 9:16-27; II Cor. 5:9-11; Romans 14:10, compare II Tim. 4:8; I Cor. 4:5).
- B. The Marriage Supper of the Lamb may also occur following the rapture and judgment seat of Christ. Some, however, believe it will transpire during the Millennium. It is mentioned in Revelation 19:7-9.
- C. The Judgment Seat of Christ, and possibly the Marriage Supper of the Lamb, will occur in heaven while the Tribulation is transpiring on earth.

*The "dead in Christ" is a phrase which refers to the bodies of those believers who have died prior to the Rapture. Their bodies will be resurrected, glorified and united with their souls and spirits, which went to be with the Lord at the time of death (I Thess. 4:14a, compare II Cor. 5:6, 8; Phil. 1:21, 23).

III. The Tribulation Period on Earth

- A. The Tribulation Period is to be identified with Daniel's 70th week, a period of 7 years (Daniel 9:27; Rev. 11:3; 13:5). It is also referred to as the "time of Jacob's (i.e., Israel's) trouble" (Jer. 30:7). The last 3-1/2 years will be known as "the great tribulation" (Matt. 24:21).
- B. The Tribulation will begin when the Antichrist (a world leader who is energized by Satan) signs a covenant with Israel allowing the Jews to re-institute their animal sacrificial system (Dan. 9:27).
- C. It will be a period of unparalleled wrath and judgment by God upon the world and its inhabitants (Matt. 24:21, compare Matt. 24:4-31; Rev. chapters 6-19, esp. 6:17; 11:18; 14:18, 19; 15:1, 7; 16:1, 19; Joel 2:1-11; and Zephaniah 1:12-18).
- D. It will involve: the persecution of Israel (Matt. 24:9, 22; Rev. 12:17; Jer. 30:7; Dan. 12:1); the rise of "the Beast" (Antichrist) and "the False Profit" (Rev. 13:1-10; Dan. 9:26, 27; Matt. 24:15; II Thess. 2:3, 4; Rev. 13:11-17; 16:13; 19:20; 20:10); the salvation of multitudes (Rev. 7); the active interposition of Satan (Rev. 12; 13:4, 5); and the unprecedented activity of demons (Rev. 9:2, 11, 20).
- E. The period will end with the gathering of the armies of the world in Palestine, the return of Christ to earth, and the Battle of Armageddon (Rev. 19:11-19; Matt. 24:29-31, compare Rev. 16:14-16). The Beast and the False Prophet will be cast into the lake of fire and the kings of the earth and their armies will be slain (Rev. 19:19-21).

IV. The Return of Christ to Earth (See Appendix B)

- A. The Return of the Lord Jesus Christ to earth will be personal, bodily, visible and with "power and great glory" (Acts 1:11; Matt. 24:30).
- B. It will be pre-millennial. That is, Christ will return to earth prior to and for the purpose of establishing His millennial kingdom. See Appendix C.
- C. At His return, Christ will have Satan bound and confined in the abyss for the duration of the millennium. (Rev. 20:1-3).
- D. The nation of Israel, i.e., the remnant which has survived

the terrors of the Tribulation, will be regathered, judged and restored (Matt. 24:31; Ezekiel 20:33-44; 36:1-38; Rom. 11:1-32, compare Rom. 9:4, 5 and Jer. 31:31-40).

- E. The individual Gentiles who have survived the horrors of the Tribulation will be judged upon the basis of their treatment of Christ's brethren—those Jews saved during the Tribulation (Matt. 25:31-36).
- F. The Tribulation saints who are martyred for their faith during the Tribulation will be resurrected at Christ's return to earth (Rev. 20:4, 5).
- G. It is likely that the Old Testament saints will be resurrected at this time (Dan. 12:1; 2, 13; Isa. 26:19).
- H. Accompanying Christ will be the Church saints (those raptured prior to the Tribulation Period) and His mighty angels (Zech. 14:5; I Thess. 3:13; Jude 14; Col. 3:4 and II Thess. 1:7).

V. The Millennial Reign of Christ (also called the Messianic Kingdom)

- A. The King: The Lord Jesus Christ (Rev. 20:4-6; II Sam. 7:8-17; Isa. 9:6, 7; Lk. 1:30-33; Acts 2:29, 30).
- B. The Kingdom will be characterized by:
 - 1. Global sovereignty (Rev. 20:4, 6, compare Matt. 6:10).
 - 2. Agricultural productivity (Amos 9:13; Isa. 55:13; 35:1).
 - 3. Material prosperity (Isa. 65:21, 22; Micah 4:5; Psalm 72:12, 13).
 - 4. Animal amicability (Isa. 11:6, 7, 9; 65:25; Hosea 2:18; Ezek. 34:25).
 - 5. Universal tranquility (Isa. 2:2-4; 32:18, compare 9:6).
 - 6. Personal longevity (Isa. 65:20, 22, compare Ps. 90:10).
 - 7. Ceremonial religiosity, i.e., worship (Ezek. 40:1-47:12; Zech. 14:16).
 - 8. Evangelistic activity (Isa. 66:18, 19; 11:9). See note at the end of this section, C. 4. b.
 - 9. Absolute equity, i.e., immediate judgment of evil (Rev. 12:5; 19:15, compare Isa. 11:4 and Zech. 14:17-19). See Appendix D. —Adapted from I. Macpherson's *News of the World to Come*, pp. 243-53.
- C. The Kingdom's Subjects:

1. The Church saints in glorified bodies (I Thess. 4:17; II Tim. 2:12).
2. The Old Testament saints in glorified bodies (Dan. 12:1, 2, 13).
3. The Martyred Tribulation saints in glorified bodies (Rev. 20:4).
4. The Surviving tribulation saints in unglorified bodies:
 - a. Jews—Zech. 13:8, 9; Matt. 24:29-31.
 - b. Gentiles—Matt. 25:31-40.

—Note: "Sexual reproduction will still exist in the Millennium. Those saints who live through the Tribulation Period and enter the 1000 year Millennium in their natural bodies will be able to have children (Matt. 25:31-40). Thus Isaiah 11:6 and 8 speak of little children living during the Millennial Age" (S. Kirban and G. G. Chen, *Revelation Visualized*, p. 411). See also Ezek. 47:22.

VI. The Little Season (Rev. 20:3, 7-10)

A. When the Millennium ends Satan "will be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea" (Rev. 20:7, 8, compare v. 3). For further information on these "millennial rebels" see Appendix D.

B. The revolt by Satan and the millennial rebels will be quelled and they (the rebels) will be devoured by fire from God out of heaven (Rev. 20:9).

VII. The Eternal Consignment of Satan to the Lake of Fire follows the "little season" (Rev. 20:10).

VIII. The Passing Away of the Present Earth and Heaven (Rev. 20:11), compare 21:1; Isa. 65:17; 66:22; Heb. 1:10-12; II Pet. 3:10-13).

IX. The Great White Throne Judgment

- A. Subjects—the wicked dead of all ages (Rev. 20:12, 13).
- B. The Issue—their eternal destiny—as determined by their relationship to the Lord Jesus Christ (Rev. 20:15, compare John 3:36; 5:24; II Thess. 1:7-10).

C. The Outcome—eternal consignment to the Lake of Fire (Rev. 20:14, 15; 21:8; 22:15).

—Note: There will be degrees of punishment according to one's evil deeds or works (Rev. 20:12, 13, compare Luke 12:47, 48).

X. The Creation of a New Heaven and a New Earth, and the Descent of the New Jerusalem (Rev. 21:1—22:5, compare Heb. 12:22-24; John 14:1-3; Isa. 65:17; 66:22, 23 and I Cor. 15:28).

A. Eternity Future will commence with the creation of the new heaven, the new earth and the descent of the new Jerusalem.

B. The Millennium, glorious though it will be, is but the vestibule to eternity future.

C. Eternity Future will be the Perfect State. It will involve a perfect:

1. Life of fellowship with the Triune God (I Jn. 3:2; Rev. 22:4).
2. Life of rest (Rev. 14:13).
3. Life of full knowledge (I Cor. 13:12).
4. Life of holiness (Rev. 21:27).
5. Life of joy (Rev. 21:4).
6. Life of service (Rev. 22:3).
7. Life of abundance (Rev. 21:6).
8. Life of glory (II Cor. 4:17; Col. 3:4).
9. Life of worship (Rev. 19:1, compare 5:12; 7:9-12).

"Even so, come, Lord Jesus" (Rev. 22:20)!

Appendix A: The Pre-tribulation Rapture of the Church

The Scriptures indicate that the Church will be raptured before the Tribulation Period begins.

1. The Tribulation Period will be a period of wrath (Rev. 6:17; 11:18; 14:18, 19; 15:1, 7; 16:1, 19). The Church, however, is not appointed to wrath (I Thess. 5:9, compare 1:9, 10 also Rom. 5:9).
2. The Church will not be overtaken by the Day of the Lord, which includes the Tribulation Period (I Thess. 5:1-9).
3. The local church at Philadelphia in Asia Minor, a type or picture of the true Church, was promised deliverance from "the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth" (Rev. 3:10).

4. The Church is not once mentioned in Revelation chapters 6 through 19 (which give a detailed account of the Tribulation Period), reaffirming the fact that the Church will be raptured **before** the Tribulation begins.
5. The catching up of John (Rev. 4:1) is to be regarded as a "symbolic representation of the translation of the Church in occurring **before** the events of the Tribulation described in (Revelation) chps. 6-19" (**The New Scofield Reference Bible**, p. 1356).
6. The rapture can only be **imminent** and a **source of comfort and hope** if it is pre-tribulation (I Thess. 5:6, compare 4:18; Titus 2:13; I Jn. 3:2, 3).
7. The "Christian is an ambassador for Christ (II Cor. 5:20). **Before** a nation declares war on another nation, it calls its ambassador home. God will call His ambassadors home, via the rapture, **before** He begins to pour out His wrath on this sin cursed-earth. God took Lot out of Sodom before He poured out fire and brimstone" (**The Kingdom is Coming**, p. 115).
8. There must be an **interval** between the rapture of the Church and the return of Christ to earth. The Tribulation on earth and the Judgment Seat of Christ (I Cor. 3:11-15; II Cor. 5:10; Rm. 14:10), and possibly the **Marriage Supper** of the Lamb (Rev. 19:7-9), in heaven will take place during the interval.
9. While all true believers may expect **personal** tribulations while here on earth (Jn. 16:33; Acts 14:22—"tribulation" is plural in the original Greek), they need **not** fear passing thru the Tribulation Period which is yet to come upon the face of the earth.

Appendix B: The Rapture and the Revelation

The coming of Christ is in two phases. First, He will come for His Church (John 14:3; I Thess. 4:16, 17; I Cor. 15:51-58).

This is the Rapture. Second, He will come with **His Church** (Zech. 14:5; I Thess. 3:13; Jude 14, compare II Thess. 1:7, 10 and Col. 3:4). This is the Revelation.

Duncan offers the following contrasts between the Rapture and the Revelation:

The Rapture takes place before the Great Tribulation; the

revelation of Christ takes place at the close of the Tribulation. (Great Tribulation is used by Duncan for the entire 7 year period).

The Rapture is a mystery that is not revealed in the Old Testament Scriptures; the Revelation is revealed in both the Old and the New Testament.

In the Rapture the Lord Jesus comes as the bridegroom for His church; in the Revelation He comes as the King of kings and Lord of lords to rule and reign upon the earth.

In the Rapture Christ will not be seen by the world; in the Revelation he will come in power and in great glory and every eye shall see Him.

After the Rapture the saints will be rewarded in Heaven according to their works; after the Revelation Christ judges the nations here on the earth.

In the Rapture creation is left unchanged; in the Revelation (i.e., following Christ's return and millennial reign (and little season) creation is delivered from the bondage of corruption.

The Rapture is a timeless event; it may take place at any moment. The Revelation of Christ cannot take place until definite scriptural signs are fulfilled (which signs will be fulfilled during and at the close of the tribulation period).

In the Rapture Israel is left unchanged; in the Revelation Christ returns to judge Israel and then to reign as their King.

In the Rapture Christ comes as the morning star; in the Revelation He comes as the Sun of righteousness.

Adapted from: **The King is Coming**,
Homer Duncan, pp. 113, 114.

Appendix C: The Pre-millennial Return of Christ

The Scriptures teach that Christ will return to earth prior to and for the purpose of establishing His millennial kingdom.

1. The pre-millennial view is based upon the literal-grammatical-historical method of interpretation, i.e., follows the plain, normal, literal, historical and grammatical method of interpretation (as opposed to the allegorical or figurative method of interpretation). Revelation 20:1-6, which speaks of the reign of Christ as lasting for "one thousand years," is understood literally.

2. The pre-millennial view is supported by the Abrahamic ((Gen. 12:1-3; 13:14-17; 15:1-7; 18:21; 17:1-8), Davidic (II Sam. 7:12-16); and New (Jer. 31:31-40; Heb. 8:10; 10:15-18; 12:24) Covenants. The promise made to the nation Israel regarding the land, the people, the throne, and the Messiah will be literally fulfilled. Israel and the Church are separate entities (Acts 4:8; 3:12a; 21:28; Rom. 10:1; I Cor. 10:32; Rm. 9:4, 5, 11; Eph. 2:12-15).

3. Acts 15:13-18 clearly teaches the pre-millennial return of Christ.

4. The Tribulation Period (not the Kingdom) precedes the second coming of Christ (Matt. 24:1-31).

Appendix D: The Millennial Rebels and the Little Season

The question is frequently asked, "If the millenium begins with all saved people, then who are those whom Satan deceives following the end of the millennium and his release from the abyss (Rev. 20:7, 8, compare v. 3), and from where do they come?" The following quotations provide a satisfactory answer:

1. "The thousand year reign of Christ will begin with the redeemed people. No unsaved persons will enter the millennium (Isaiah 60:21; Joel 2:28). But during the millennium children will be born of saved people (i.e., those Jews and Gentiles who are saved during and survive the Tribulation, and who enter the millennium in their natural bodies, and then after having been born and reared in a perfect moral and spiritual society, they will be easily deceived by the devil, choosing to follow him while they turn their backs on Christ. Evil nature, whether confined in a prison or subject to righteous rule, does not change" (L. Strauss, *The Book of the Revelation*, p. 338).

2. "Those born during the millennium will not be willing subjects of the King of kings, but will render mere lip service. Their subjection to Him will be by restraint, much like the underworld characters are restrained by law. For just as soon as Satan is released they yield a ready allegiance to his deceptions. The masses come from the four corners of the earth in so large an assemblage, their number is as 'the sand of the sea.' If one wonders where these masses of people come from, he need only be reminded that the millennium will be the time of earth's greatest population explosion, because the curse will be removed from the physical earth, thereby yielding its greatest food pro-

duction. Likewise disease will be eliminated. Only the human heart will remain unchanged, this being the reason for the revolt" (Ibid., p. 339).

3. John Benson suggests that "the King will give every millennial subject (i.e., those born during the millennium) one hundred years to repent and be saved. If at the end of this long probation the sinner persists in his defiance, then he will be exiled from the kingdom to everlasting torment. Such a sinner will be considered as a mere child at 100 years of age but certainly an accountable child (Isaiah 65:20)". (*Truth About Tomorrow—A Study in Biblical Prophecy*, Adult teacher, p. 79).

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Are These the Last Days

By Dr. Herbert Lockyer

IV. PROGRESS OF MECHANICAL ARTS

A reading of Genesis 4:16-22 convinces one of the vast progress of knowledge in the last days preceeding Noah. In the line of Cain we have the development of a cultural and clever civilization. Cities and communities were reared with lightning-like rapidity. With such developments science and music kept pace. Invention of mechanical appliances and the introduction of fine arts and commerce were characteristic of Noah's day. The construction of the ark reveals that all the essential features of building were known in those far off days.

Archeological discoveries prove that the people in Noah's day had reached a perfection in civilization and high culture that we can hardly equal, much as we pride ourselves in the attainments of our day.

"As it was in the days of Noe, so shall the coming of the Son of Man be." Within the last eighty years we have witnessed a rapid rise in the arts and sciences. The automobiles, planes, radio, television, electrical appliances, so common in our everyday life, would astound our forefathers if they could come back to earth. Today we have atomic energy with its baneful or beneficial possibilities. The ability of man to unravel the secrets of nature leaves us aghast. There is something uncanny about the present-day discoveries of man.

As in the days of Noah, so now, men depend upon their own wisdom and ability. They become puffed up with pride. Their remarkable inventions make them arrogant as they settle down to the comforts and conveniences of this luxurious age. Is not this the condition of things in Revelation 18 and 19? In the days of Noah, too, men were self-contained, occupied, with their own intellectual pursuits. They lived and died ignoring the claims of God, just as they do today. Men have gained back the supremacy he lost by the fall of Adam. He has been able to wrest many secrets from the bosom of the unknown. Proud of his attainments, he has reached the zenith in arts, sciences, refinement, culture—what more does he need? He thinks he can get on very well without God. He is even trying to sit in the place of God! Alas, however, with all our much-vaunted civilization, we are becoming more pagan with the passing days! Amid all of our modern discoveries (and more amazing ones may come), the tempest of God's fury will burst upon this self-opinionated world, causing the loftiness of man to be bowed down. Listen to the prophet proclaiming the peril of the proud: *"For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up: and he shall be brought low: The loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day"* (Isaiah 1:12, 17).

When God descends in judgment upon the proud man, in a moment of time man's pomp, riches and achievements will come to naught (Revelation 18:9-19). Then the cultured, clever people of the earth will cry out for mercy that will never come to them. Judgment will be upon them.

V. REJECTION OF A GOD-INSPIRED WITNESS

Going back again to the days of Noah, it is easy to detect how careless and callous men became as they listened to the warnings of godly preachers. The powerful appeals of Enoch fell upon deaf ears. His loud calls to repentance were ignored as the clouds of judgment were gathering. The people only hardened their hearts causing the Spirit to cease His striving with them. Perhaps the people were alarmed and impressed at first, but as the passing days brought no sign of the predicted vengeance, they lost their fear and went back to their favorite sins, like hogs to their wallowing. Incapable of being roused, they became

mockers and scoffers as Peter implies (II Peter 3).

God, however, merciful to the very last, sent the people another witness. What a gracious God of the second chance He is! Noah appeared, but all his preaching on righteousness and his holy living were unavailing. The people had abandoned themselves to sin.

To Godly Noah, the far-off flood was more real than the glitter of life around him. Thus he was indifferent to the sneers and gibes heaped upon him. As he reiterated the fact of the coming Flood, and persisted in the preaching of righteousness in the face of contempt, the antideluvians settled down to the belief that Noah was a weak-minded fanatic, void of intellect, harmless old fool unworthy of notice. He went on building the ark amid jeers and scoffs. One day the door was shut. The affrightened crowds gathered and implored for mercy, but the day of their vengeance had come.

In his unique **Expositions on Genesis**, Dr. Alexander Maclaren has an arresting chapter on Noah called "A Saint Among Sinners." In this chapter he gives emphasis to the following thoughts concerning Noah's faithfulness:

"The far-off flood was more real to Noah than the shows of life around him. Therefore he could stand all the gibes and gave himself to a course of life which was sheer folly unless that future was real. . . . For a hundred and twenty years the 'wits' laughed and the 'common-sense' people wondered, and the patient saint went on hammering and pitching at his ark. But one morning it began to rain, and by degrees, somehow, Noah did not seem quite the fool. The jests of the jesters, and their sarcasms would stick in their throats as they drowned. So it is always. So it will be at the last great day. The men who lived for the future, by faith in Christ, will be found out to have been the wise men when the future has become the present, and the present has become the past, and is gone forever; while they who had no aims beyond the things of time, which are now sunk beneath the dreary horizon will awake too late to the conviction that they are outside the ark of safety, and that their truest epitaph is "Thou Fool!"

What about our present age? Is it a reproduction of the days of Noah in this respect? The people to whom he witnessed might

have argued that theirs was a wonderful age of advanced wisdom, art and commerce, and that a universal flood such as Noah predicted was contrary to all the known laws of nature. Denying the miraculous, they would affirm that a flood of the dimensions and destruction Noah prophesied could not be. So that is that. After thousands of years, proud, arrogant man is still arguing in the same way. Bible proclamations and prophecies are counted old-fashioned, out of touch with the modern mind. Godly preachers are tolerated, but their witness is rejected. Yet they labor on amid all the pleasures and pursuits absorbing the multitudes around. They are convinced of the reality of the slowly rising scepter of judgment when the oft-rejected Saviour with uplifted scythe will mow down the rebellious of earth with one fell stroke (Isaiah 63; Revelation 19).

Our Lord depicts how the world will continue unconscious of its doom to the last. Even the morning of that fatal day in Noah's time resounded with noise, revelry and merriment. The giddy, godless crowds were blind to their peril until the Flood came and took them all away. So will it be in the days of the coming of the Son of man. In spite of earnest preaching, multiplicity of Gospel appeals, Christian organizations touching every section of society, the scattering of millions of books, tracts and radio messages, the multitudes around appear to be Gospel-hardened and indifferent to the catastrophe ahead.

Before leaving the days of Noah, this much must be said for the patriarch. His godly life and labors influenced his own immediate circle. The world around rejected his faithful witness, but his wife and children believed in him and in his message, and entered the ark with him. Those of us who are in the service of the Lord, having opportunities of witnessing for Him, would do well to meditate long upon Noah's home life and influence. Too often we try to keep the vineyards of others and neglect our own. How blessed we are, if all our loved ones are counted in!

Some there are who are a public success, but a private failure. Outside of home, where they are known well, they wield testimony of effectiveness. Over their own they seem to have no sway whatever. Lack of Christian consideration and charitableness rob their testimony of effectiveness. To hear them preach or testify is one thing. To live with them is another matter. Noah walked with God. His family knew it and said,

CHRISTIAN VICTORY

"Our father's God is to be our God. Him will we serve and no other."

VI. ALLIANCE OF CHURCH WITH THE WORLD

While there was no Church in the New Testament sense, in the days of Noah, yet people liked to be thought religious. They called upon the Lord, or called themselves by the name of the Lord. Thus they are described in Genesis 4:26. There was a minimal worship of God, a religion without blood and power. Enoch and Noah walked with God. They were men of the altar. The rest were mixers. They ate and drank, gorged themselves to their heart's content, and yet tried to worship God. Theirs was not a religion of sacrifice and sobriety. They tried to serve two masters. They were as good as Enoch and Noah any day. Of course, Enoch and Noah were a little too narrow—walking only with God, and not with the world. The tragedy is that, although they had a form of godliness, those antediluvians all perished in the Flood.

As the day of the Son of man draws nigh, does a similar situation prevail? We think it does. Think of the multitudes all around who think God is fairly well satisfied with their conduct. He is not too strict regarding sin. He highly appreciates their works and virtues even though fleshly pride is in their hearts. He looks with pleasure upon their bold deeds and intellectual displays. All talk of a fallen humanity, total depravity, innate corruption demanding a Saviour, is language that must be relegated to the antiquated theology of the dim ages of the past.

Thus religious man clothe himself in the garment of his own righteousness. He sees no conflict whatever in plunging into all the gaieties, pleasures and pastimes of the world. He lives and acts as if God were in no hurry to drive him out of the world. If any repentance is necessary, the religious man believes that God will give him ample warning of coming doom. Thus deluded, religious worldlings are perfectly assured they will never hear the dread sentence, "Thou fool, this night thy soul shall be required of thee." They think it is ridiculous to believe that God would cut them off and send them out into everlasting shame and contempt! Pentecost's miracle was the taking the Church out of the world. The devil's masterpiece is the placing of the world in the Church. That is the reason why too many churches are made up of worldly-minded people, professing religion.

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Would that we could warn such deluded souls how near they are to the brink of death! Would to God their blind eyes could be opened to realize that the blood-red Gospel they despise is the only hope of true satisfaction in this life, the only hope of eternal joy! Think of the remorse that will overtake the many who are religious but not regenerated, baptized but never washed in the blood of Christ, when He returns for His own! How they are trying to make the most of both worlds. Jesus said that it cannot be done. "*Ye cannot serve God and mammon* (or the world)." Unpleasant truth though it may be for carnally-minded religious professors to receive, nevertheless it needs to be published from the housetops—complete separation from worldly pleasures, principles and pursuits spell power for God in a world of sin.

(To be continued in the next issue)

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Darwin's Influence In Communism

By Bolton Davidheiser

A month after Billy Graham said he saw no religious persecution in Russia it was announced that the Communists are opening a new and interesting nation-wide campaign to advance atheism.

Less than a month after Darwin published his *Origin of Species*, Friedrich Engels wrote to Karl Marx, "Darwin, whom I am just now reading, is splendid." Marx replied, "... this is the book which contains the basis in natural history for our views." And again, "Darwin's book is very important and serves me as a basis in natural selection for the class struggle in history ... not only is it a death blow dealt here for the first time to Teleology (the concept of purpose in the world) in the natural sciences, but their rational meaning is emphatically explained."

When Marx wrote his book *Das Kapital*, he wished to dedicate it to Darwin, but Darwin's family objected. So he gave Darwin a presentation copy in which he wrote: "Mr. Charles Darwin On the part of his sincere admirer Karl Marx London 16 June 1873 ..."

Concluded on page 63

DANIEL'S DISCERNMENT

(Dan. 2:1-30)

By Lamoyne Sharp

This second chapter of Daniel has been referred to as "the A, B, C's of Prophecy." There is no doubt that it contains the most complete, and yet at the same time the most simple, prophetic picture that we have in all the Word of God. But it is not our intention in this message to deal with the prophecy found in this chapter. Instead I would like to call your attention to the first thirty verses which record the occasion, frustration, and interpretation of King Nebuchadnezzar's dream.

In verses 1-13 the King holds the stage, in verses 14-22 Daniel takes charge, and then in verses 23-30 Nebuchadnezzar and Daniel stand face to face.

Our message centers around the second and third sections, but in order to understand their content, we must lay the ground work found in the first section. In these verses we find **Nebuchadnezzar's Nightmare**. There are seven important facts set forth here.

1. The King's Distress (Vs. 1).

Nebuchadnezzar was the most powerful monarch the world had ever known; and as he lay upon his bed one day he began to ponder and wonder what would come to pass in years to come. He knew that he would not live forever, and he wondered what would happen when he had passed off the scene. We get a hint of this situation in the first part of verse 29, "*As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass here-after. . . .*"

This picture indicates that Nebuchadnezzar was no "dumb bunny." He was doing something that few people do in our day. The average man today is so taken up with this present life that he forgets to consider the future. The parable of the rich fool (Luke 12:15-21) fits perfectly the average man's thinking today. All are prepared to live, but few are prepared to die. We had better stop to consider the future as well as the present.

Now as Nebuchadnezzar lay upon his bed, he had an unusual and impressive dream; but in the morning it's details had left him. The dream made a real impression upon his mind, and it

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was impossible for him to forget it; yet at the same time he could not recall what it was that he dreamed. Naturally he wanted to know what he had dreamed and its meaning, because he awoke troubled and perplexed. He could conquer dynasties but he was afraid of dreams.

2. The King's Desire (v. 2).

The king awoke bright and early and all the wise men of his kingdom were hastily summoned. These who pretended to be wise men in reality were very unwise.

The **Magicians** practiced magic, that is they practiced all the superstitious rites and ceremonies of fortune tellers.

The **Astrologers** were men who pretended to foretell future events by the study of the stars.

The **Sorcerers** were those who pretended to hold communication with the dead. They used potions, and claimed to possess supernatural power of knowledge gained through the aid of evil spirits, of which modern spiritualism is an example.

The **Chaldeans** were the philosophers of the day, and made the sciences their special study. They were the most distinguished class among the Babylonian wise men. And it was to this class that Daniel and his companions belonged.

Since the king wanted some answers, he summons those who are supposed to have them. But he soon found out that he had summoned the wrong crew.

3. The King's Dilemma (v. 3).

No doubt the king had had many dreams, but this particular dream shook him. He realized that this was no ordinary dream. But for the life of him he could not remember what he had dreamed. Thus he relates his dilemma to the wise men of the kingdom. Those ancient fortune tellers and interpreters of dreams were experts in the art of drawing out sufficient information to form a basis for some shrewd prediction. And they gave their answers in such an ambiguous way that it would appear correct whichever way the event would go. We have a lot of Bible teachers and preachers who do the same thing in our day. They teach and preach in such a way that it fits about anything anyone believes. Not many are dogmatic anymore.

The wise men figured that if the king would tell them the

dream, they could agree on some interpretation that would seem possible, and thus save their reputation. But the king could not help them this time because he had forgotten the dream.

4. The King's Demand (v. 5, 6).

These wise men claimed to possess supernatural powers, thus the king's demand that they reproduce his dream was not unreasonable. He merely demanded that they fulfill their duty. They were being paid for such a situation.

5. The King's Disappointment (v. 7-11).

Obviously the king had reigned long enough to know these wise men. When he saw that they could not reproduce his dream he naturally and justly charged them as being frauds. He also detected their strategy, and saw through their camouflage. He realized that they were asking for time, hoping the king would forget the matter, or that something might happen to turn his attention to something else. From verses 10 and 11 we see that the Chaldeans admit that they are fakes.

No wonder the king was disappointed. He had a right to be, and so does the average man outside the church have a right to be disappointed today. There is a growing resentment of the unconverted toward the ineffective church. We claim to have the answers, but solve few problems.

The wise men were right when they admitted that they could not help the king, they were wrong when they said "There is not a man upon the earth that can shew the king's matter. . . ." There was a man on earth who could bring the wonder and wisdom of Heaven to bear upon the things of earth. The king had simply called in the wrong men.

6. The King's Decree (v. 12, 13).

The king had had enough. If these could not produce, then they should be removed. Therefore the decree went forth that all; the wise men should be slain and immediately they began to be rounded up. This was serious business and it brings us to the seventh and most important point.

7. Daniel's Discernment (v. 14-30)

We have come now to the heart of the message. Why Daniel was not among those first consulted we are not told. He does not

seem to have known anything about the matter until Arioch, the king's captain, came to arrest him.

But God's hand no doubt was in all this. He first wanted to show up the false claims of the wise men of Babylon and have them confess their failure. If Daniel had been called first the wise men would have escaped the test.

The term "captain of the king's guard" literally means "the chief of the executioners or slaughtermen." He was the chief of the royal bodyguard, who also carried out all capital punishments. When Daniel is informed of the situation, he does not hesitate, he knew what to do. There are five important things that Daniel did because of his spiritual discernment. We would do well to learn from the lessons taught in these verses.

I. DANIEL KNEW HOW TO PREPARE FOR PERIL (v. 16, 17).

Notice the faith of Daniel here. He did not ask the king to describe his dream, he simply asked for time. He was so sure of God that he could promise the king both the dream and its meaning. His request was granted. He returns and relates the seriousness of the situation to his three friends. Spiritual cream always comes to the top when the going gets rough. These four young Hebrews were God's choice servants. They had been in difficult situations before. They knew how to prepare for peril.

II. DANIEL KNEW HOW TO PRAY WITH POWER (v. 18, 19).

Let us learn from Daniel that the best way to meet peril is by prayer. He knew the power of united prayer. Man's extremity is always God's opportunity. **When all else fails prayer prevails.**

Daniel tells his friends exactly how to pray and what they should pray for. Learn the lesson, our prayer should be definite. They were to ask for God's mercy and for God's wisdom.

These four young men did the very thing that none of the other wise men of Babylon would have dreamed of doing, they seek God's face concerning the matter. The "effectual fervent prayer" of one righteous man "availeth much"; but the effectual fervent prayer of four righteous men availeth more. When these four young men fell on their faces to pray, can't you just imagine

Hananiah saying, "Daniel, I just don't feel led to pray at the moment." I doubt if there were any gaps in that prayer meeting. The situation was serious. They knew that if they did not lift up their voices in prayer, their head might very well be lifted off their shoulders. I wonder if we got into a little more of a desperate position, would our prayer meeting be revolutionized? "More things are wrought by prayer than this world dreams of." We know this but fail to put it into practice. These young men practiced what they preached. They recognized that God knew the answer to their problem. And may I add, He knows the answer to ours.

The answer to their prayer was not long in coming. Notice that **the mode of deliverance resembled in form the cause of their distress. Distress came by a dream. Deliverance came by a Vision.** At the beginning of history a tree was the occasion of soul disease; at the end, a tree is the means of universal healing. Thus God reveals His Word twice here, first to **the Potentate in darkness**, second to **His Prophet in light**.

III. DANIEL KNEW HOW TO PRAISE WITH PASSION (v. 20-23).

Daniel's response to God's answer was praise. He was not ashamed of enthusiasm in his praise (v. 20). All too often we try to cover our emotions. Thus we see here that **Obtainment results in Acknowledgement.** This should always be the case.

Among the marks of sinful man found in Romans 2 is this: "Because that, when they knew God, they glorified Him not as God, neither were thankful." A thankless heart is a graceless heart. Of the ten lepers cleansed by our Lord in Luke 17:12-19, only one "returned to give God the glory." A gracious soul not only prays but also praises, especially when prayer has been heard and answered. Notice the three facts about God upon which Daniel's praise was built.

1. **His Over-ruling Providence** (v. 21a). There are no accidents where God is in control, all are appointments.

2. **His Over-flowing Bounty** (v. 21b, 23). He is more willing to give than we are to ask. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not;

and it shall be given him" (James 1:5).

3. His Opened Secrets (v. 22). God reveals His secrets only to those who can rightly use them. See Genesis 18:17-19.

IV. DANIEL KNEW HOW TO PREVENT SURE PUNISHMENT (v. 24-26).

Life being at stake, the business required haste. Thus Daniel's first request was that Arioch "destroy not the wise men of Babylon." These were saved because there was a "Man of God" among them, just as the prisoners and sailors on that ship in Acts 27 were saved for Paul's sake. The Scriptures make it clear that "the wicked are blest for the righteous' sake." It is the "salty" Christians in our day which prevent decay and hold back judgment.

In verse 25 we have the natural characteristics of a fallen man. Arioch claims that he was the one who had discovered Daniel—"I have found a man." Evidently he did not know that when Daniel appeared before the king the first time, he had personally promised, if given time, that he would make known the interpretation of the dream. So Arioch seeks credit for that which he did not deserve.

Verse 26 indicates that the king classed Daniel among the "wise men" and doubtless was somewhat suspicious that he was any more able than they were to make known the dream and its interpretation. But the question of the king gave Daniel a real opportunity to be a witness for the Lord.

V. DANIEL KNEW HOW TO PREACH WITH PURPOSE (v. 27-30).

Daniel's Thanksgiving to God was immediately followed by his Testimony to men. He begins by declaring what the wise men had to admit their utter inability to show the king's dream. The gods they served were equally unable to help them. Thus they not only sought to deceive others, but also were deceived themselves.

Then in verse 28 we see that Daniel is neither ashamed nor afraid to confess God before the king of the land. He clearly states that God is not only superior to all the gods of Babylon, but that He is the only God, period. The wise men spoke of "the gods whose dwelling is not with flesh;" Daniel declares there is

but one God and He dwells in heaven. It is this God Who alone is able to reveal the king's dream. Elijah challenged, "The God that answereth by fire, he is the God." Daniel says, "The God that revealeth the king's dream, He and He only is the God."

Now verse 30 is very important. Lest the king should give him the credit, Daniel declares that the "secret" was not revealed to him for any wisdom of his own. He gives God all the credit. It was Paul who said, "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, who dost thou glory, as if thou hadst not received it? It is a foolish man that puts his hand upon God's glory.

Therefore, we see that Daniel did two things here. **He Honored God and he Humbled himself.** God is ever searching for men and women who will honor Him before men, and humble themselves before Him.

Surely there is a lesson in this message for every heart. This story was recorded for our learning. Nebuchadnezzar's nightmare became an occasion for God's glory. May we see God's purpose in our Problems and allow Him to work out His plan in our lives. In Daniel we find the example that we all should follow. Daniel knew how to:

Prepare for Peril.

Pray with Power.

Praise with Passion.

Prevent sure Punishment.

Preach with Purpose.

• • •

*Write to us today and tell us from what parts of Christian Victory you receive a blessing. We need your evaluation and input as to what you need for spiritual growth. We appreciate all letters we have recieved giving testimony of God's blessings upon you from reading our magazine. **WE DO NEED YOUR INPUT AS TO WHAT YOU WOULD LIKE TO SEE PRINTED.** Write today!*

"God's Word for Man's World"

BY EDWIN RAYMOND ANDERSON

"Basic Human Problems Are Eternal. Ten Thousand Years From Now It will be Just As Difficult For A Girl To Find The Right Husband As It Is Now. And People Will Still Get Sick And Die, And They Will Worry. And There Will Still Be Enmity Among Groups; They're Not Going To Make Peace And Love One Another Forever"

This succinct commentary upon the foibles and failures of Modern Life, Present and Future was recently offered by the noted Yiddish author, Isaac Bashevis Singer. He went on to add this revealing footnote, "We will get to Paris in 5 minutes; but it won't help us. We'll still worry about being late and getting sick. We'll still feel that there is a crisis in our lives."

Of course one wonders as to the vein in Mr. Singer's writing, and the spirit of thought in which it is set forth. Writers of fiction have their own outlook upon fact; many times alas! they are treated as fiction as if to avoid the malaise and malady which beclouds the scene. As one said, "Too much fact is not good". Of course that may have been intended in the vein of humor similar to the other one who said, "Don't confuse me with the facts." But facts are facts, and they burrow inward to the reach of basics.

We are ever faced with this element of basics which makes for the stress and tension in the warp and woof of modern society. Knowledge doth increase with fascinating and frightening rapidity in the up-sweep of these end-times. Often one is left with confusion in the dizzy face of it all. The hopes of yesterday are the happenings of today, but withal, modern man ever retaining suspicion as to his moral nature inevitably senses that these will become the horrors of tomorrow. Convenience and ease simply have not, in themselves, the elements for a, "brave, new world."

Modern man bears that bed-rock and background knowledge that there are basics that must be accounted for. Fear reigns amidst fancy. Basics simply are not banished by the trappings of technology, nor salved and solved by the successes of science. Despite fast-change upon the glittering exterior, there remains—with pathos and gnawing—that ghostly interior which ever

issues into the dark brew of frustration and disappointment. Crime is still crime, e'en tho it has graduated into the category of the computers. For the evangelical, the sorry whole of this, coupled with Mr. Singer's commentary, bears the Scripture remembrance that SIN is still spelled S-I-N, e'en tho it be spelled with computer alphabet and print-out. Sin continues to be, "exceedingly sinful" (Romans 7:13).

They who swell upon this old earth, even bear witness to the reality of basics. 'Twas Heraclitus who lived, "way back there" in B.C. who uttered the modern consciousness, "There is nothing permanent except change." This closely ties in with the wit of Starr who said, "The more the change the more it is the same." Huxley stated, "Facts do not cease to exist because they are ignored." "To treat your facts with imagination is one thing, but to imagine your facts is another," was the barb of Burroughs. Together they testify to that ragged reality which ever proposes the stoppages for the full reaches of the exercises and endeavours of man. "The Greeks had a word for it" and modern Greeks of whatever time or clime have the same word of the frustrated negative for the limitations.

Mr. Singer speaks of things being, "just as difficult" but apart from the revelation of the Sure Word of God, there can be no adequate nor satisfactory definition of the "difficult." The proposition which marks the continual confrontation may be marked in this manner—

CHANGES: The exercises and endeavours realized upon the exterior movements. The manner of machinations.

CHANGELESSNESS: The extensions and expressions reflected upon the interior manners. The matter of morality.

Modern man is quite ready to confess and admit that truthfully he is not what he ought to be and somewhere along the tattered life-line morality has become mired. In the flesh dwelleth no good thing, and the wrong continually warps the best of his outreaches. But alas! the confession itself extends not to basics, confronting the reality and necessity of radical alteration. The interior must bear the primary consequences. Jesus Christ is THE SAME for all the days, the scenes, the climes, the events (Hebrews 13:8). "I am the Lord, I change not" (Malachi 3:6); with the Holy One, judgement and righteousness

and requirement remains the bed-rock basic, and modern man must deal with the critical issue of, "*repentance toward God and faith toward our Lord Jesus Christ*" (Acts. 20:21). Until morality is managed at the old rugged cross, all things will remain at continual cross-purposes. Make clean the inside, and then only and alone! there will be clarity and good course for the outside.

SATAN'S TRICKS (Continued from page 29)

district when she was taken ill. For the first time for years she prayed, asking God that she might get well quickly because she knew nobody in the district who would look after her young children. She had to go to the hospital. "If God is so good, why did He let this happen to me?" she murmured.

Satan's allegation about God's not being good was not true for Adam and Eve; not is it for us. If God had not been good, He would not have created the most beautiful surroundings for Adam and Eve; nor is it for us. If God had not been good, He would have provided all the food for them that was attractive as well as nourishing.

We may be certain that God is good, because He has showed it by sending His Son into the world for our redemption. The cost to Him was not a group of angels. He has hosts of them. The cost was not a gold mine or two. He has thousands of them. Instead He sent His beloved Son. He had only one Son, so when Jesus Christ came to Bethlehem God did not have one Son with Him in Heaven.

God's goodness is seen when we least expect it. The woman with four children, who was hospitalized, discovered this. The day before she had to leave her children, her neighbor came to her and said she would look after her children while she was away. That was the beginning of a lasting friendship in which she gained many advantages. It led to her taking her children to church and each of the five received Jesus Christ as Saviour.

The most godly man I ever met was Pastor D. M. Panton, known all over the world as a Bible teacher. Just before he died, he was talking to me of a blessing he had just received. He explained: "I know it was the Lord who gave it to me, for only He is so good as to give it."

Fortunately for us the Devil has no new tricks to try on us.
(Concluded on page 63)

The Spiritual Meaning of Scripture

By Henry J. Heydt

QUESTION: Is it true that the expression "heirs of God" in Romans 8:17 would support the "God is dead" theory because it implies that God is going to die since "an heir is a successor of a deceased person"? Volume 6, No. 7 of Faith Fellowship states this and gives the Concordant Version as the proper translation, "If children enjoyers, also an allotment, enjoyers, indeed, of an allotment from God . . ."

ANSWER: The Greek word translated "heirs" is a compound composed of *klerotos* and *nomos* and means an allotment according to law so this part of the translation is permissible. There is nothing in the Greek, however, to justify the addition of the word "enjoyers" even though such an allotment is to be enjoyed. I have absolutely no confidence in a translation which takes this kind of liberty in adding to the word of God. The addition of one word in an area of doctrine can completely change the meaning of the original writer. If God had wanted the word there He would have directed its inclusion. Let us leave the matter of expounding to the homilist. It must also be pointed out that this is the regular Greek word for "heir" and is so used in Matthew 21:38. The verb to *inherit* and the noun *inheritance* are also used throughout the New Testament. In Romans 8:17 the fact of receiving such an "allotment" is based upon being children so that the translation "heir" is not, as the article says, "an unsound word." What is unsound is the insistence that this supports the "God is dead" theory. Far better is the sound exegesis of Henry Alford when he says that *kleronomos* "here must not be carried to the extent of the idea of heir in all directions: it is merely the one side of inheriting by promise, which is brought out here." We speak, for example, of inheriting certain characteristics from our parents without ever intending to intimate that they died in passing them on to us. At any rate, those who would insist that God must die for us to get our inheritance are, in a sense, quite correct since this is exactly how we have obtained it—through the death of our Lord Jesus Christ.

LIGHT FROM THE ORIGINAL

By Henry J. Heydt

QUESTION: I never understood what angels had to do with ordaining anything concerning man. Can you explain?

ANSWER: Galatians 3:19 says that the law is ordained through (dia) angels. They were the agents God used in giving the law to Moses, not the authors. The angels did not ordain, command, appoint or set in order (diatasso is so translated) anything. God did it through them. For other references to this particular ministry see Acts 7:38 and Hebrews 2:2. The Hebrew text does not refer to the ministry of angels at this time; but the Septuagint in Deuteronomy 33:2 reads, instead of "From his right hand went a fiery law for them," on his right hand were his angels with him." However, the fact that the New Testament states that God so did it is quite sufficient to prove the matter. The ministry of angels is amply set forth in both Testaments.

NOTES ON THE Sunday School Lessons Exposition by Clyde H. Shaffstall Rocky Ford, Colorado

NOVEMBER 7, 1982

"INTO THE PROMISED LAND"

GOLDEN TEXT: Joshua 3:11

LESSON TEXT: Joshua 3:14-4:7

GOLDEN TEXT SIMPLIFIED

GOD'S PROMISE "Behold, the ark of the covenant,"

GOD'S POWER "Of the Lord of all the earth"

GOD'S PRESENCE "He passeth over before you into Jordan"

LESSON TEXT SIMPLIFIED

I. THE JORDAN CROSSING

Joshua 3:14-17

A. WET FEET FAITH v. 14-15

B. DRY LAND CROSSING v. 16-17

II. THE JORDAN CROSSING MEMORIALIZED

Joshua 4:1-7
A. TWELVE MEN—TWELVE STONES v. 1-4

B. TWELVE STONES—TWELVE TRIBES v. 5

C. TWELVE STONE MEMORIAL v. 6-7

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NOVEMBER 14, 1982

"ISRAEL'S TRAGIC LOSS OF FAITH"

GOLDEN TEXT: Judges 2:18

LESSON TEXT: Judges 2:6, 7, 11-19

GOLDEN TEXT SIMPLIFIED

GOD-CALLED MEN "When the Lord raised up judges,"

GOD'S PRESENCE "Then the Lord was with the judge"

LESSON TEXT SIMPLIFIED

I. ISRAEL'S INHERITANCE AND FAITH

Judges 2:6-7

A. IN THE LAND v. 6

B. IN THE FAITH v. 7

II. ISRAEL'S LOSS OF FAITH

Judges 2:11-13

A. THEY FORSOOK GOD v. 11-12

B. THEY BOWED DOWN TO

IDOLS v. 13

C. THEY LOST GOD'S POWER v. 14-15

D. THEY LOST GOD'S LOVE v. 16-18

E. THEY LOST HIS FAVOR v. 19

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NOVEMBER 21, 1982

"GIDEON'S SUCCESSFUL CONQUEST"

GOLDEN TEXT: Judges 6:12

LESSON TEXT: Judges 6:3-6, 11-16; 7:20-21

GOLDEN TEXT SIMPLIFIED

SEEING "The angel of the Lord appeared unto him"

HEARING "And said unto him"

PROMISING "The Lord is with thee"

ENCOURAGING "Thou mighty man of valor"

LESSON TEXT SIMPLIFIED

I. ISRAEL'S CRY

Judges 6:3-6

A. THEIR ENEMIES CAME v. 3

B. THEY WERE HELPLESS v. 4-5

C. THEY CRIED UNTO THE LORD v. 6

II. GOD'S ANSWER

Judges 6:11-16

A. GOD CALLED A LEADER v. 11-12

B. GOD'S LEADER FEARFUL v. 13-15

C. GOD'S ASSURANCE OF VICTORY v. 16

III. GIDEON'S VICTORY

Judges 7:20-21
A. THE SWORD OF THE LORD AND GIDEON v. 20-21

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NOVEMBER 28, 1982

"GIDEON'S UNFORTUNATE CHOICE"

GOLDEN TEXT: Judges 8:23

LESSON TEXT: Judges 8:22-35

GOLDEN TEXT SIMPLIFIED

GOD'S THEOCRACY REFUSED "And Gideon said unto them, I will not rule over you, neither shall my son rule over you;"

GOD'S THEOCRACY MISUNDERSTOOD "The Lord shall rule over you."

LESSON TEXT SIMPLIFIED

I. GIDEON'S REFUSAL TO SERVE

Judges 8:22-23

A. HE WAS ISRAEL'S AND GOD'S CHOICE v. 22

B. HE REFUSED THE JUDICIAL OFFICE v. 23

II. GIDEON'S REQUEST FOR GOLD

Judges 8:24-26

A. HE DESIRED A SHARE OF THE LOOT v. 24

B. HE DESIRED A LARGE SHARE v. 25-26

III. GIDEON'S UNWISE USE OF THE GOLD

Judges 8:27
A. HE MADE AN IDOLATROUS OBJECT v. 27

IV. GIDEON'S FRUITLESS RETIREMENT

Judges 8:28-33
A. ISRAEL'S POWER GONE v. 28-29

B. GIDEON'S MORALS DISASTROUS v. 30-31

C. ISRAEL'S IDOLATRY NATURALLY FOLLOWED v. 32-33

PRAY FOR ONE ANOTHER

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.
Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.
Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.
Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore, pray.

—Author Unknown

OBSERVATIONS

By Daniel E. Williams

This news is reported for your information: publication does not indicate approval of persons, concepts, or actions.

SPIRITUAL COMMITMENT EQUALS PERSONAL CONTENTMENT

A recent Gallup Poll survey revealed that the 12% of American adults who have a genuine faith in and devotion to God tend to be more satisfied with their lot in life and have stronger family ties.

In Isaiah 26:3 and 4 we read the familiar and precious words, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the LORD forever; for in the LORD GOD is everlasting strength (Lit., 'the Rock of Ages')." See also John 14:1, 27 and Philippians 4:6, 7.

MORAL POLLUTION: ACCEPTABLE IN THE CLASSROOM BUT NOT IN THE CONGRESS

The March 29 issue of U.S. NEWS AND WORLD REPORT printed a revealing letter in response to their article entitled, "As Drive to Ban Books Spreads in U.S.—" Dolores Enright a resident of Middleton, New Jersey, wrote:

When Representative Norman Lent (R-NY) became aware of the textbook dispute in the Island Tree School District on Long Island, NY, he decided to print excerpts from the books in the CONGRESSIONAL RECORD, trusting that, if high schoolers were expected to read them, mature, sophisticated congressmen by the Joint Committee on Printing that the material would not be printed because rules governing the Record prohibit inclusion of profanity, obscenity, or extreme vulgarity. Apparently, what is good enough for public-school children is not acceptable for lawmakers.

Consistency, thou art a rare jewel! Purity, thou art rarer still!

HUMANISM, ATHEISM AND CONDEMNATION

J. P. Van Pragg, first chairman of the International Humanist and Ethical Union, has written, "One may safely say that humanists are atheists; they do not think in terms of belief in a personal god nor do they believe in the particular significance of the life of Jesus Christ" (THE HUMANIST, October-September 1981 issue).

To Van Pragg and his humanist colleagues, the infinite-personal God declares, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Psalm 14:1). Likewise, the Lord Jesus Christ solemnly warns, "If ye believe not that I am (He), ye shall die in your sins" (John 8:24). Though spoken to the unbelieving religious leaders of His day, our Lord's words apply to unbelievers of every generation. To reject the absolute deity, sinless life and atoning work of Jesus Christ and, thus, "die in (one's) sins," is, as someone observed, "the supreme disaster." See John 3:18, 36; II Thessalonians 1:7-10; Revelation 20:11-15; 21:8.

HINDU PERSECUTION OF CHRISTIANS INTENSIFIES

The July/August issue of MOODY MONTHLY reported that members of an Indian police force, apparently without provocation, opened fire on several Christian groups, slaying six and wounding twenty-seven others.

Sambandem, director of the India office of Evangelism to Communist Lands, said the killings further demonstrate that Hindu fanatics are mounting a major effort to make Hinduism the sole religion of the world's second largest country.

"Just as many people view the Arab world as Muslim and the western world as Christian, so these Hindus feel that India should be exclusively Hindu," noted Sambandem. He cited several other incidents, including verbal attacks on believers during Christmas Eve services, the stoning of a church in Neyoor, the looting of Sunday school classrooms and the burning of a church in Thalikulam. The latter three attacks transpired on the same day.

Persecution, subtle and overt, is the lot of all true followers of Christ (2 Timothy 3:12). Let us rejoice that though persecution and trial have always been a part of lives of God's people (Romans 8:36 cp. Psalm 44:22), they can never "separate us from the love of God, which is in Christ Jesus, our Lord" (Romans 8:35, 37-39). Let us continue to intercede for our Indian brethren as they experience the "fiery trial." Let us, likewise, pray for their Hindu persecutors (Matthew 5:44 cp. Romans 12:17-21).

RUSSIA TO ALLOW PRINTING OF A LIMITED NUMBER OF BIBLES

The July 15 issue of the EVANGELICAL BEACON carried the following news item of encouragement:

Soviet authorities will permit the legal printing of 10,000 Bibles this year, according to Alexei M. Bichkov, general secretary of the All Union Council of Evangelical Christian-Baptists in the Soviet Union. During a recent visit to West Germany, Bichkov said either the All-Union Council or another registered church will be permitted to print the Bibles, 10,000 New Testaments, and 10,000 hymnals.

Praise and thanks be to God for answered prayer on behalf of His people in the Scripture-famished land of Russia!

SUPREME COURT TO DECIDE BOB JONES ISSUE

Perhaps as early as this fall, the U.S. Supreme court will rule on the question, "Should a religious school with racially discriminatory policies receive tax-exempt status?"

In 1970 the Internal Revenue Service revoked the tax-exempt status of Bob Jones University and Goldsboro (N.C.) Christian Schools. The former forbids interracial dating. The latter refuses to admit black students.

The Supreme Court does not appear anxious to consider the case. Attorneys for both sides recently requested the court to hear their oral arguments on the issue. The court opted instead for a two-week recess.

ANGLICAN AND ROMAN CATHOLIC RECONCILIATION?

A joint Anglican-Roman Catholic commission recently released a report outlining a theological basis for possible union between the two churches. According to the report, "both sides agree that there is no doctrinal barrier to reunification, and that even the most difficult problems—the office of the Pope—need not stand in the way" (TIME, the March 22 issue).

Some of the salient features of the report include the following:

—Were the two churches to reunite, it would be "appropriate" to have the center of the universal church in the See of Rome.

—Anglicans can accept the concept of a single head of the church in Rome, both as a gift from God and as a practical necessity.

—While avoiding the term "papal infallibility," the Anglican members of the commission were willing to acknowledge that the personal decrees of the Bishop of Rome regarding faith and morals might be "preserved from error."

According to the TIME article, "One likely form of such a reunion would involve not an absorption of Anglicans into the existing Church of Rome, but a confederation of distinct, spiritually united, sister churches."

Many students of prophetic Scriptures believe the ecclesiastical form of "Babylon the Great" is apostate Christendom, in which the Church of Rome will be the dominant force and influence (Revelation 17:1-7, 18; 18:1-24). Hence, the obvious significance of the Anglican-Roman Catholic report.

PROMISCUITY: AN ACCEPTED AMERICAN LIFESTYLE

The number of unmarried couples living together in the U.S. nearly tripled between 1970 and 1980, according to the Census Bureau. In the 1970 census, the number of unwed couples sharing the same dwelling was 523,000. As of March of this year, the figure was 1.56 million. The government's report, therefore, concluded that the dramatic increase was the direct result of a "growing acceptance of new types of lifestyles."

Though attitudes and social mores change (and usually for the worse!) the tantamount principles of chastity before marriage and fidelity after marriage are immutable and therefore, applicable to every generation (Hebrews 13:4).

DIVINE LOVE IN THE MIDST OF HUMAN HOSTILITY

"At the height of the Falkland Islands crisis, British Christians sent a substantial gift and a message of people-to-people support of the Churches of Argentina. Olive Calber, director of British Youth for

Christ, who, together with Baptist minister Ian Coffey, delivered the \$17,500 gift to an Argentine delegation, said, "we want to tell them that Christians in Britain love their brothers and sisters in Argentina" (STRENGTH, July/August 1982 issue).

The compassionate gesture of the British Christians was a beautiful and touching example of obedience to the Savior's imperative, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35 cp. I John 3:14-18).

DARWIN'S INFLUENCE—concluded from page 46

Joseph Stalin was a young man in an ecclesiastical school, studying to become a priest in the Orthodox Church, when he read Darwin and became an atheist. He tried to persuade other students that they were being deceived and that there is no God.

It is said that the Bolsheviks slaughtered more than 300,000 Orthodox clergymen and Joseph Stalin murdered millions of his own fellow citizens. Today there are "showcase" churches where people are allowed to gather so long as they submit to regulations laid down by the state.

SATAN'S TRICKS (Concluded from page 56)

Having examined his repertoire we can see how false they are, for we can trust God's word; God is honest; and God is good. This discovery is the first step to avoid our being deceived by the Devil's falsehoods. With the help of the grace of God we can always overcome each of his temptations.

BOOK REVIEWS AND NOTICES

TAKING TIME FOR MARRIAGE, By E. Ray Jenkins. (Grand Rapids, Michigan: Baker Book House.) Paperback, 60 pp.; \$2.95.

The author is a marriage and family counselor in private practice. His book is practical and easy to read. The outline of the book is in the form of an acrostic—T-I-M-E.

Under "T" Jenkins discusses: Talk, Tasks, Teamwork, Teen-agers, Temper Travel, and Trouble. Under "I" he discusses: Intimacy, infants, In-laws, Idleness, and Improvement. Under "M" he lists: Meals, Manners, Moods, Money, Management, and Marriage. Under "E" he writes about: Encouragement, Entertainment and Enjoyment, Equality, and Eternal Things.

The writer is not definite in regard to how we come into right relationship with God through faith in Jesus Christ as Saviour nor with the problem of sin and its solution.

OCTOBER, 1982

KEYS FOR KIDS, Edited by Diane Fenstermacher, Sherry Kuyt, Hazel Marett, Phyllis Robinson, and Gary Walcott. (Grand Rapids, Michigan: Children's Bible Hour.) Paperback, 93 pp.; Sent one to a family—donations accepted to help with cost.

This is a devotional book that can be read to or by children. Each devotion has a "story" basis and is geared for ages 8 to 14. Included is a daily Scripture reading, suggested verses to memorize, practical applications for life, and a daily key to summarize the lesson. Each book covers two months' devotions.

The books can be saved for study, illustrations, and further reference.

Those who wish a copy may address: Children's Bible Hour, Box 1, Grand Rapids, MI 49501.

BE GOD'S GUEST. By Warren W. Wiersbe. (Lincoln, Nebraska: Back to the Bible Broadcast.) Paperback, 93 pp.; \$1.25.

Dr. Wiersbe is the associate teacher of Back to the Bible Broadcast. These messages are on "The Feasts of the Lord," found in Leviticus 23. Mr. Wiersbe gives the literal message, the typical message with its prophetic application to Israel and its personal application to individual believers.

This book is excellent for personal Bible study and also for teachers and pastors as an aid in their ministry of the Word.

SALVATION AND THE PUBLIC INVITATION, By Max D. Younce. (Perry, Ohio: Faith Baptist Church.) Paperback, 91 pp.; \$3.00.

This book is one which raises and answers several important questions: "Do you have to walk to the front of the Church to be saved? Is the Public Invitation necessary? Is the Public Invitation Traditional? Is the Public Invitation Scriptural? Is Salvation absolutely Free? Does Salvation include Works? The author is Pastor of Faith Baptist Church, Perry, Ohio.

The book is searching and thought-provoking. It deserves to be read carefully and in the light of the Scripture.

The author is concerned that we do not confuse people as to God's way of salvation and actually hinder them from coming to know Jesus Christ as their personal Saviour.

SHAPING YOUR CHILD'S SEXUAL IDENTITY, By George Alan Rekers. (Grand Rapids, Michigan: Baker Book House.) Paperback, 170 pp.; \$6.95.

Dr. Rekers is professor and head of the Department of Family and Child Development at Kansas State University. He is also a clinical psychologist in private practice.

In this book Dr. Rekers provides advice for parents on how to promote normal sexual adjustment in children. He writes from a Christian perspective. He deals with "The Unisex Myth", Sexual-Identity Problems in Boys and Girls, results of Fathers and Mothers neglecting their roles, encouragement of masculine identity in boys and feminine identity in girls, correction of sexual identity problems in boys and girls, and rearing masculine boys and feminine girls.

This helpful book deserves a wide circulation and thorough reading.

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